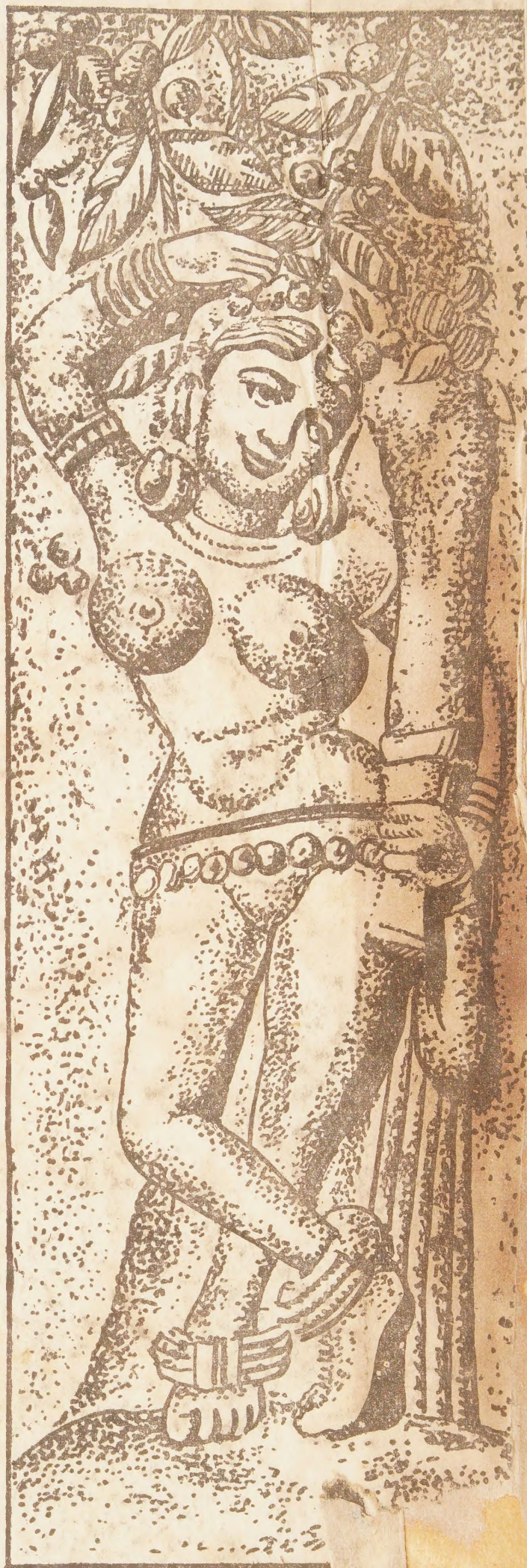

KAMA SUTRA

RM. MUTHIAH
ARTIST
KOTTAIYUR
(RAMNAD DIST.)



A Woman in a Playful Mood.
Provincial Museum, Lucknow.



A Girl Displaying A
Provincial Museum, Lucknow.



© A Girl Under Asoka Tree.
Provincial Museum, Lucknow.



A Girl Standing with a Support
of a Tree. Calcutta Museum

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Shri Kahan Chand, at the Steno Press,
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Steno House Agency, Amritsar.



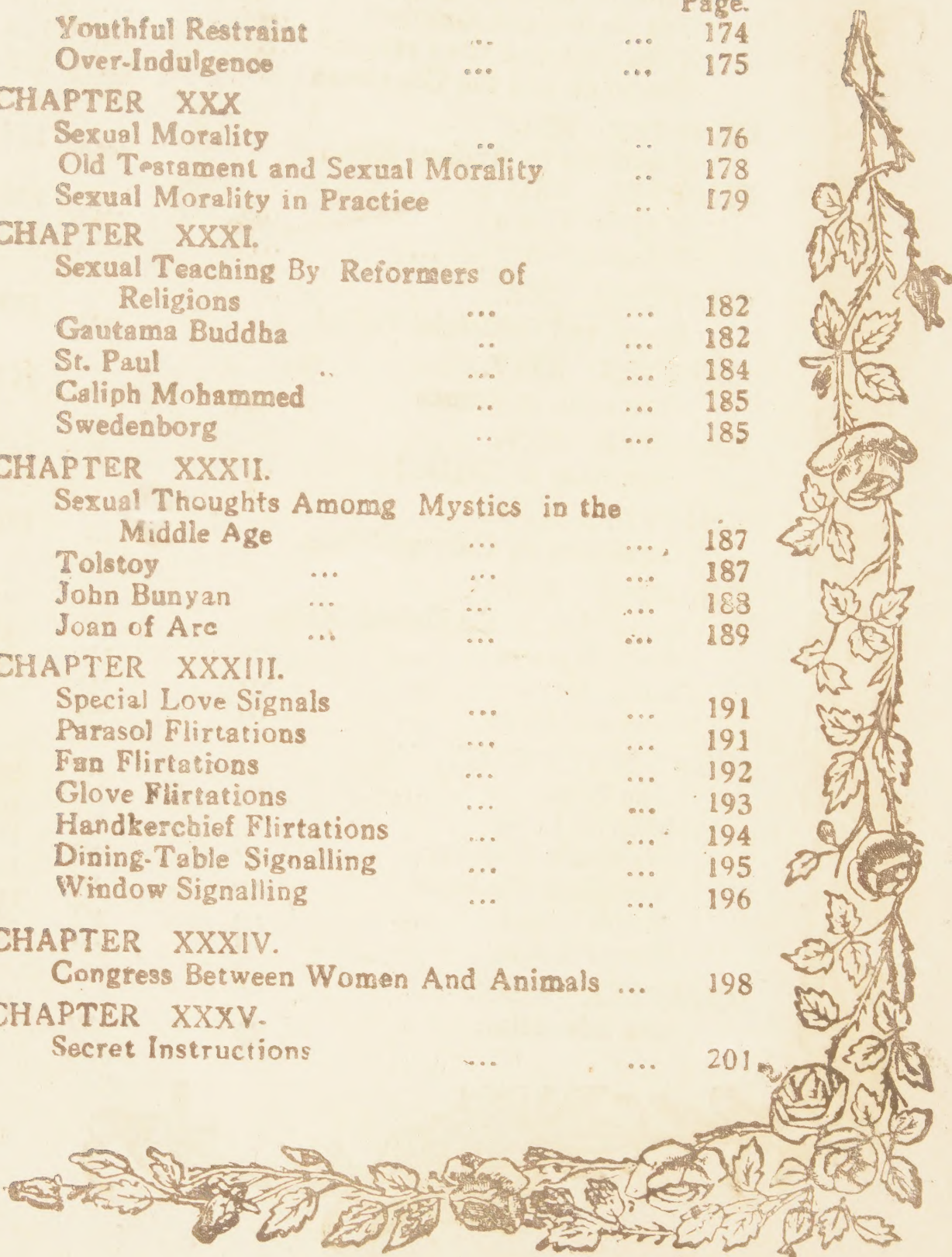
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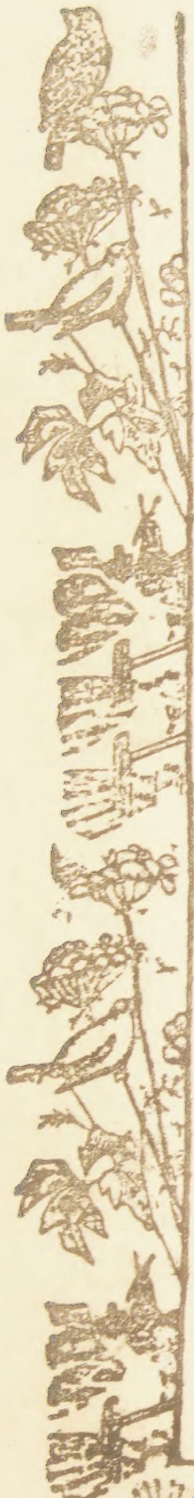


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PREFACE.

Vatsyayana, the author of *Kama Sutra* in Sanskrit language, was a great sage and a well-known earned man of his time.

According to Leo Markun, "Vatsyayana, the author of *Kama Sutra*, was not a hack writer. But he did not delve into Sex because it paid only two cents a word. Neither was he a Pullman-car. teller of smutty stories. He wrote his 'Aphorisms of Love' in his seriousness, with no feeling of shame."

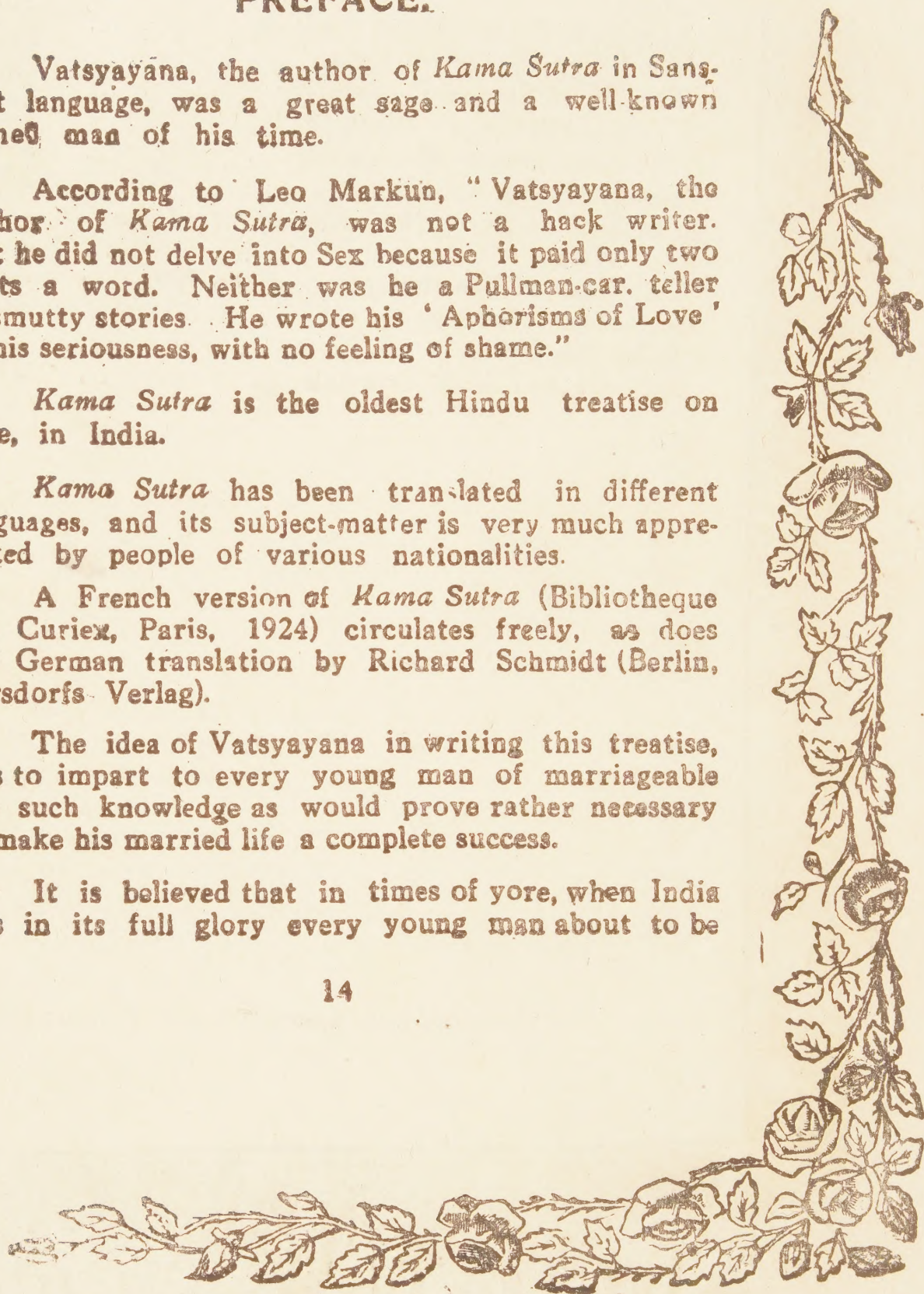
Kama Sutra is the oldest Hindu treatise on love, in India.

Kama Sutra has been translated in different languages, and its subject-matter is very much appreciated by people of various nationalities.

A French version of *Kama Sutra* (Bibliothèque des Curieux, Paris, 1924) circulates freely, as does the German translation by Richard Schmidt (Berlin, Barsdorfs Verlag).

The idea of Vatsyayana in writing this treatise, was to impart to every young man of marriageable age such knowledge as would prove rather necessary to make his married life a complete success.

It is believed that in times of yore, when India was in its full glory every young man about to be



married, was supplied with a copy of *Kama Sutra* for mastering the various problems that he had to face during the period of his married life.

After having read and meditated the works of Bābhervā and other ancient writers and carefully examined the significance of the rules they have propounded, Vatsvayana composed *Kama Sutra* or the 'Aphorisms of Love,' according to the precepts laid down in the Sacred writings, for the benefit of the world, after he had led the life of a student and became totally absorbed in the contemplation of the divinity.

This work was not done to serve as a simple instrument for satisfying our desires. A person who after possessing the true principles of this science, carefully cultivates his godliness and his sexual power keeping in mind at the same time the customs of his people, is sure finally to master his senses.

In short, an intelligent and prudent person who occupies himself with pious virtue, with wealth, and also with sex, without becoming a slave to his passions, will succeed in everything which he undertakes.

Alas ! complete ignorance of such understanding has wrecked the lives of so many men and women of this country. It is high time, that this knowledge should now again be imparted to our young men to enable them to become excellent parents of excellent progeny.

I will try to point out most of the important points necessary for our youngmen in this book to the best of my abilities. The readers should feel highly indebted and thankful to that great sage,



Vatsyayana, whose life is enshrouded in mystery. The scholars have not even been able to fix it within a certain century. He lived somewhere between the first and the sixth century of the Christian era.

The matter is arranged in the form of chapters not exactly corresponding to the chapters of the original, as I had to omit in different places a lot of matter for the following reasons :—

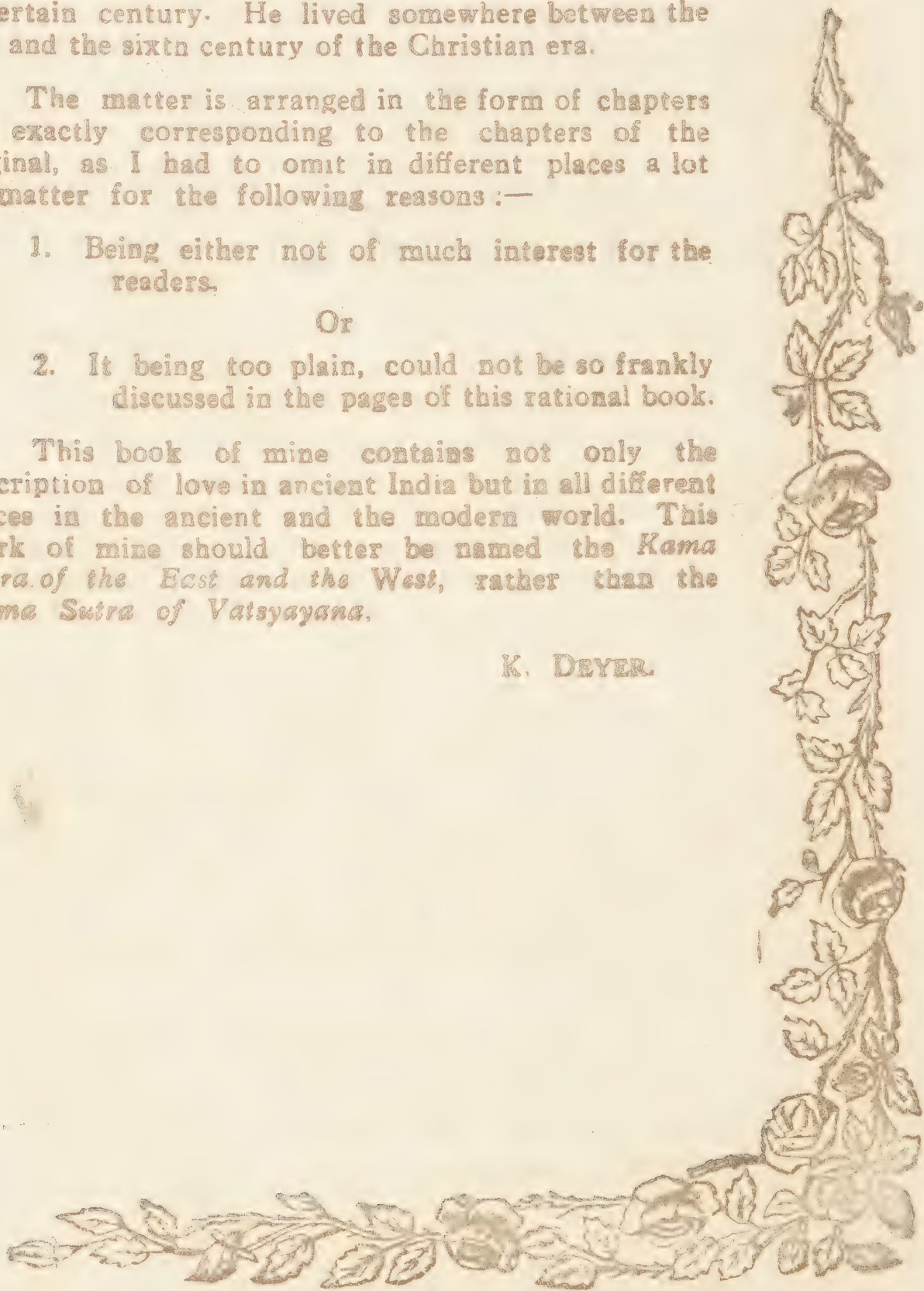
1. Being either not of much interest for the readers.

Or

2. It being too plain, could not be so frankly discussed in the pages of this rational book.

This book of mine contains not only the description of love in ancient India but in all different places in the ancient and the modern world. This work of mine should better be named the *Kama Sutra of the East and the West*, rather than the *Kama Sutra of Vatsyayana*.

K. DEYER.





Chapter I.

DHARMA, ARTHA AND KAMA

(Piety, Wealth and Sexual Power).

Vatsyayana makes a sort of mystical trinity of the acquisition of wealth, piety and sexual power.

He thinks that a person who preserves his Dharma (piety), his Artha (worldly wealth), and who has regard to the customs of the people, is sure to obtain mastery over his senses. He says :—

The human being, whose cycle of life is a hundred years, should practise piety acquisition of wealth, and love at different periods, and in such a manner that he may get the three without the slightest discord. He should acquire instruction in his childhood; in youth and maturity, he should occupy himself with love and with acquiring property; and in his old age he should devote himself to religion, striving thus to gain immunity from subsequent transmigration (*moksha*). But considering the uncertainty of life, he might mingle the three at an earlier period. One thing is to be noted: he should lead the life of a pious student until he has finished his education.

"Piety or *Dharma* is the obedience to the commands of the *Shastras* to do certain things, such as sacrifices which are not generally observed, because

they do not pertain to this world and have no visible effect; and not to do certain things, such as eating meat, which are observed quite frequently because they are definite, and are visible in their effects.

"Piety is taught by the holy writings."

"*Artha* is the acquisition of the arts, earths, gold, beasts of burden, cattle, wealth, equipages, and friends. It means also the protection of that which has been acquired, and the increasing of one's wealth. *Artha* is taught by the officers of the King and by merchants well versed in commerce."

"*Kama* is the enjoyment of acquired objects, by the five senses of hearing, touch, sight, taste, and smell, assisted by the soul in unison with the brain."

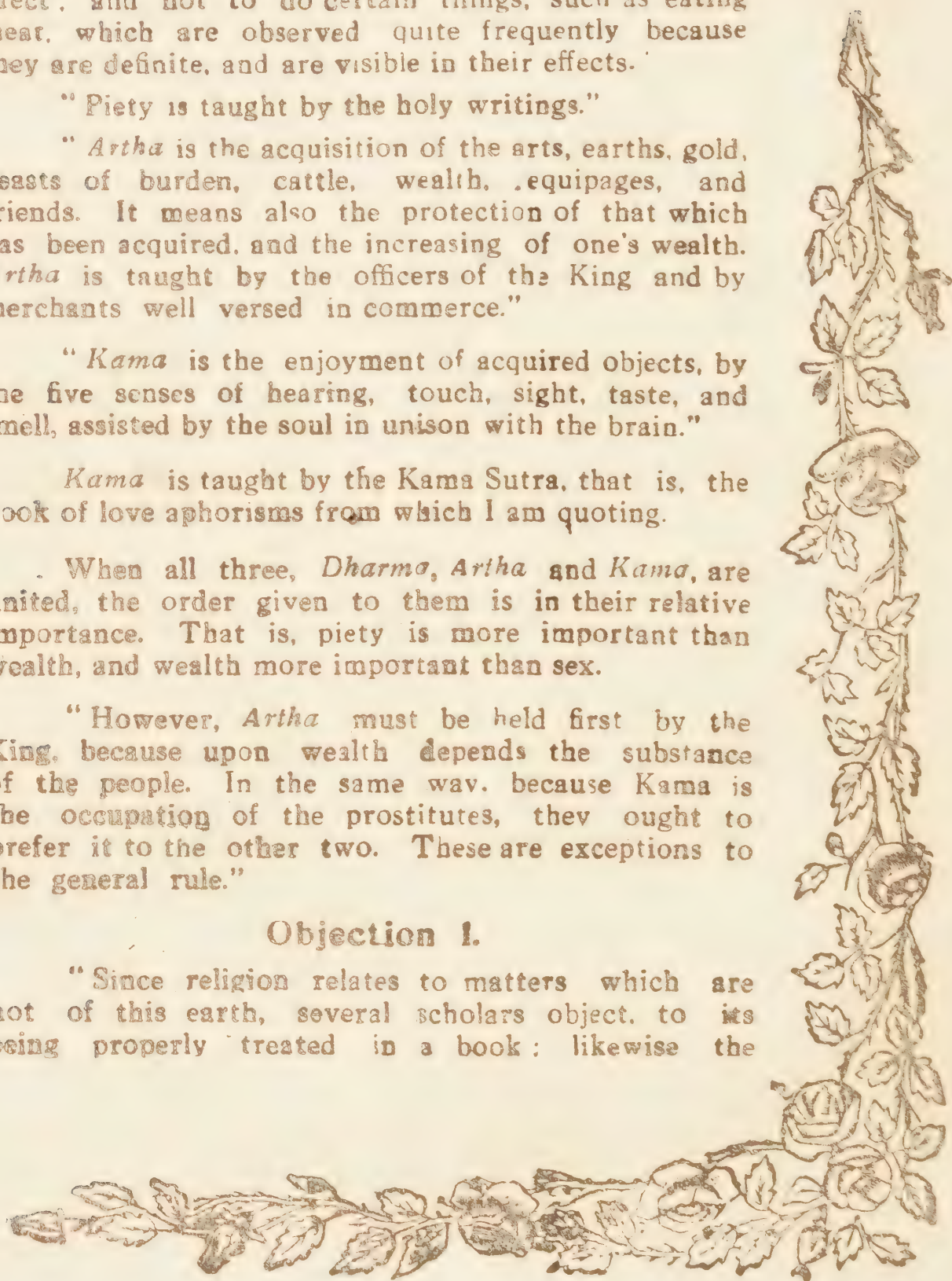
Kama is taught by the *Kama Sutra*, that is, the book of love aphorisms from which I am quoting.

When all three, *Dharma*, *Artha* and *Kama*, are united, the order given to them is in their relative importance. That is, piety is more important than wealth, and wealth more important than sex.

"However, *Artha* must be held first by the King, because upon wealth depends the substance of the people. In the same way, because *Kama* is the occupation of the prostitutes, they ought to prefer it to the other two. These are exceptions to the general rule."

Objection 1.

"Since religion relates to matters which are not of this earth, several scholars object, to its being properly treated in a book: likewise the



matter of acquiring wealth, since the practice is possible only through the knowledge of certain rules being taught in books; and ay, that as sensual enjoyment is a thing enjoyed by brutes and the same could be seen everywhere, it needs no book to teach it at all."

Answer.

"This is not exactly true.

(1) Sexual relations, being dependent on man and woman, require the application of certain rules laid down in the books.

(2) If the brute creation does not use any special means, it is due to the fact, that animals have no hindrance set before them.

(3) Their females are ready for sexual union only at certain seasons.

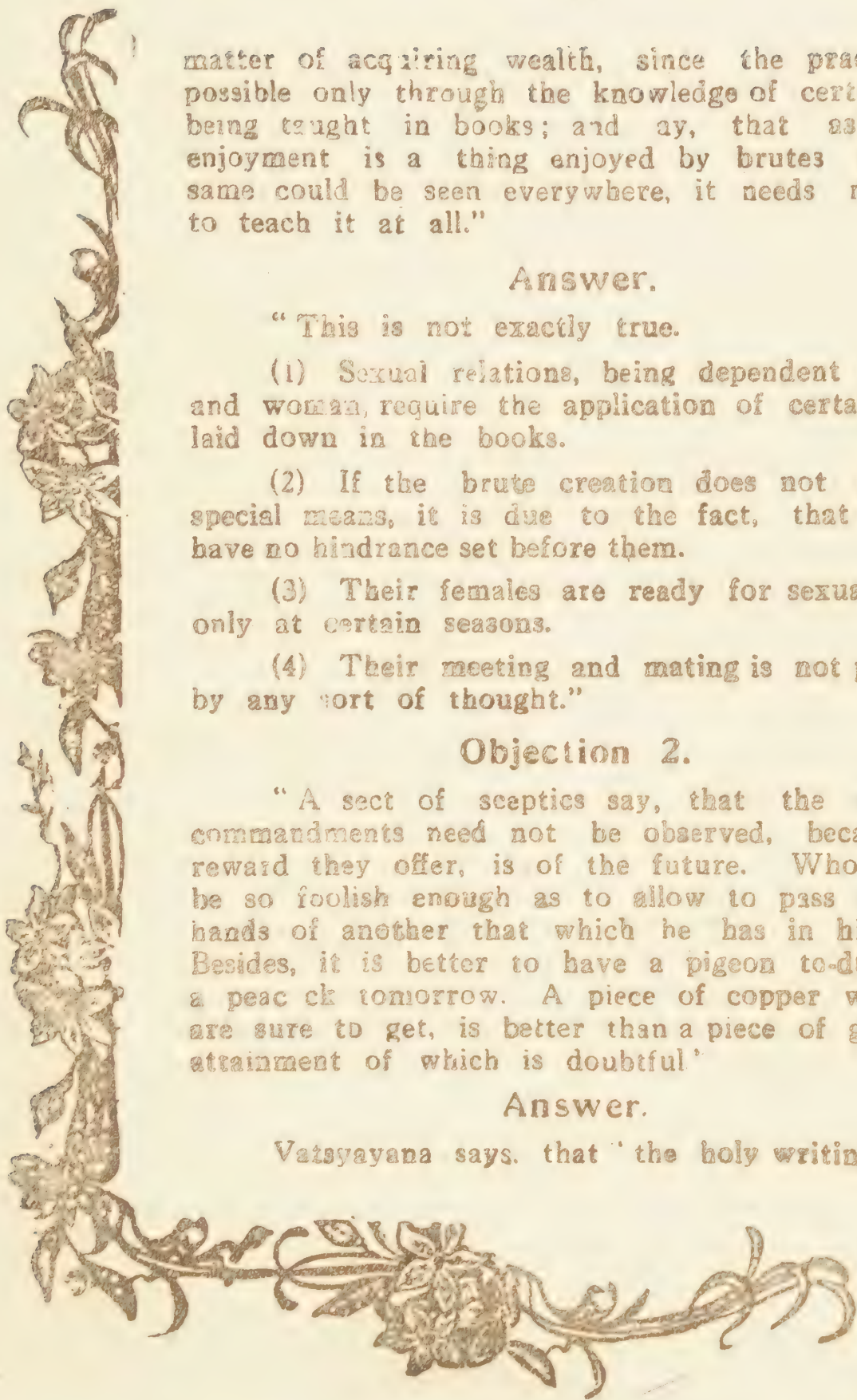
(4) Their meeting and mating is not preceded by any sort of thought."

Objection 2.

"A sect of sceptics say, that the religious commandments need not be observed, because the reward they offer, is of the future. Who would be so foolish enough as to allow to pass into the hands of another that which he has in his own? Besides, it is better to have a pigeon to-day than a peacock tomorrow. A piece of copper which we are sure to get, is better than a piece of gold, the attainment of which is doubtful."

Answer.

Vatsyayana says, that "the holy writings com-



mand everyone to observe the religious ordinances: the sacrifices made for the destruction of enemies or for the fall of rain, always bear fruit: the Sun the Moon, the Stars and other heavenly bodies are made to act for the good of the world."

He, therefore, is of opinion, that the ordinance of religion must be obeyed.

Objection 3

"Some writers are of opinion that pleasures should not be sought after because they are obstacles to the practice of Dharma and Artha, which are both superior to them. Pleasures, they say, are disliked by all meritorious persons. They are of opinion that many men who have given themselves up to pleasures alone, have been ruined along with their families and relations. To strengthen their point, they quote various instances; for example:—

(a) King Dandikya carried away from the forest a daughter of a Brahmin, named Bhargava, and being cursed by the Brahmin was buried with his kingdom by a shower of dust.

(b) Ahalya, was the wife of the sage Gautama. Indra disguised himself as Gautama and caused her to believe that he was her husband and thus enjoyed her. He was cursed by Gautama and had subsequently to suffer from thousands of ulcers on his body.

(c) Kichaka was the brother-in-law of king Virata, with whom the Pandavas had taken refuge for one year. Kichaka tried to seduce Draupadi and was killed by Bhima (See Mahabharata).

(d) Ravana, the king of Ceylon carried away Sita



the wife of Rama. He was subsequently killed along with the rest of the members of his family by Rama. (See Ramayana)."

Answer.

"This objection cannot stand. The pleasures, are as necessary for the well-being of the body as food, and drink. They are hence equally important. A few examples quoted to substantiate the above objection, do not go to show that they should not be sought after. No one refrains from cooking food because there are beggars to ask for it, or from sowing seeds, because there are deer to destroy the crop when it grows up. We should indulge in pleasures, of course, in moderation and with caution."

Thus we see our manual of love interrupted by a religious discussion; by a defence of the true faith: I think it is sufficiently interesting, so we may read it further.



Chapter II.

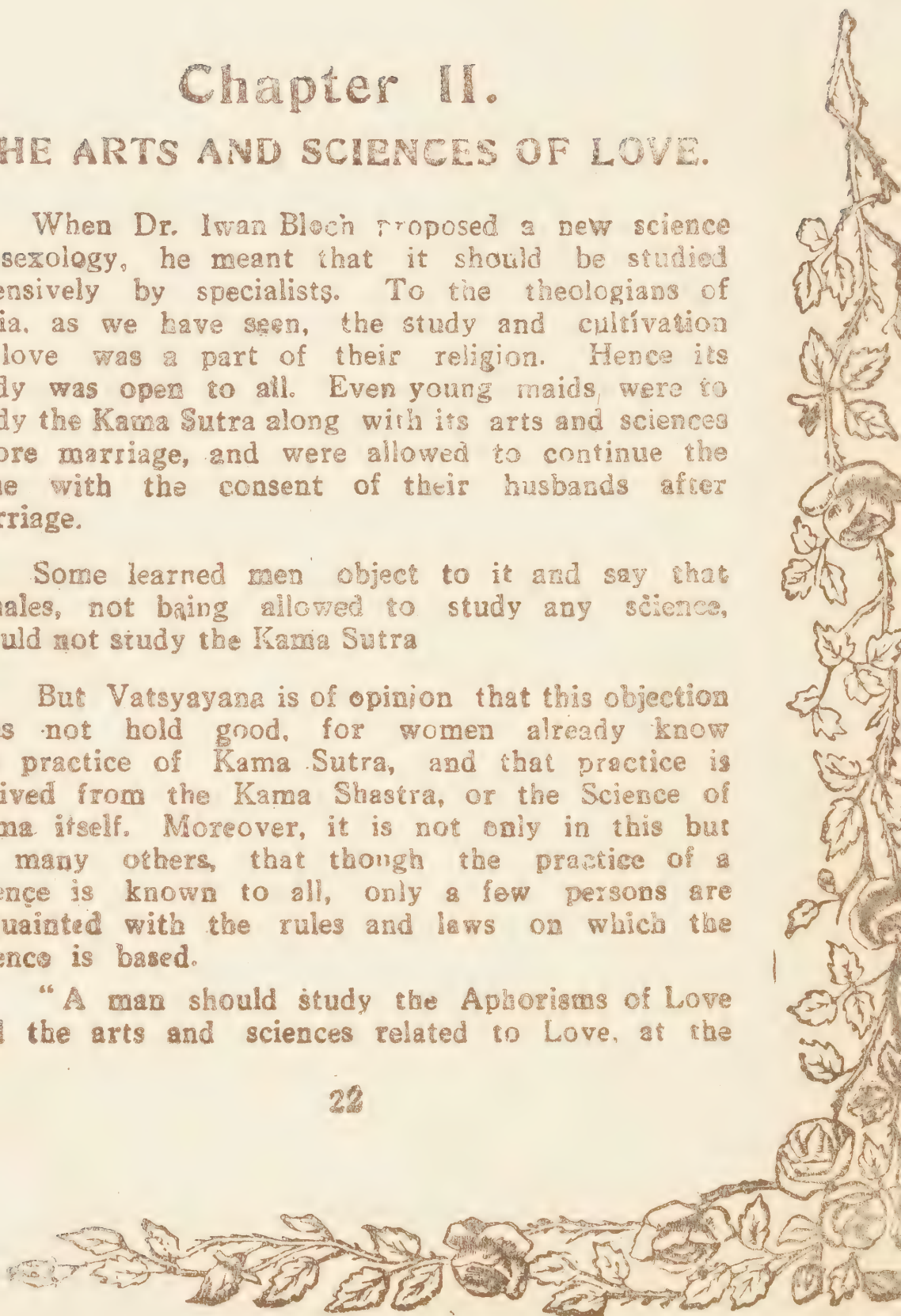
THE ARTS AND SCIENCES OF LOVE.

When Dr. Iwan Bloch proposed a new science of sexology, he meant that it should be studied intensively by specialists. To the theologians of India, as we have seen, the study and cultivation of love was a part of their religion. Hence its study was open to all. Even young maids, were to study the Kama Sutra along with its arts and sciences before marriage, and were allowed to continue the same with the consent of their husbands after marriage.

Some learned men object to it and say that females, not being allowed to study any science, should not study the Kama Sutra

But Vatsyayana is of opinion that this objection does not hold good, for women already know the practice of Kama Sutra, and that practice is derived from the Kama Shastra, or the Science of Kama itself. Moreover, it is not only in this but in many others, that though the practice of a science is known to all, only a few persons are acquainted with the rules and laws on which the science is based.

“A man should study the Aphorisms of Love and the arts and sciences related to Love, at the



same time with those arts and sciences which have to do with religion and with the accumulation of wealth. Even young girls should study the Aphorisms of Love and the branches of knowledge necessary to it, before they get married, and with the consent of their husbands thereafter.

Objection.

To be sure, certain learned men object to women studying the Aphorisms of Love, or indeed any branch of this knowledge.

Answer.

"However, Vatsyayana does not agree with this objection; for women already are familiar with the practice of Love.....We know by experience that certain women, such as the daughters of princes and their ministers, as well as prostitutes, are really well versed in the Aphorisms of Love.

"A woman, consequently, should learn the Aphorisms of Love, or at least a part of them, studying their application under the directions of an intimate woman friend."

Question:—From whom should a woman learn the Aphorisms of Love?

Answer:—Vatsyayana says:—

"Her teacher should be a married woman, and should come under one of the following categories:—

1. The daughter of her foster-mother, whose childhood was spent with her;
2. A friend worthy of all her confidence;



3. An old servant ;

4. An old beggar-woman who formerly lived in the household ; or

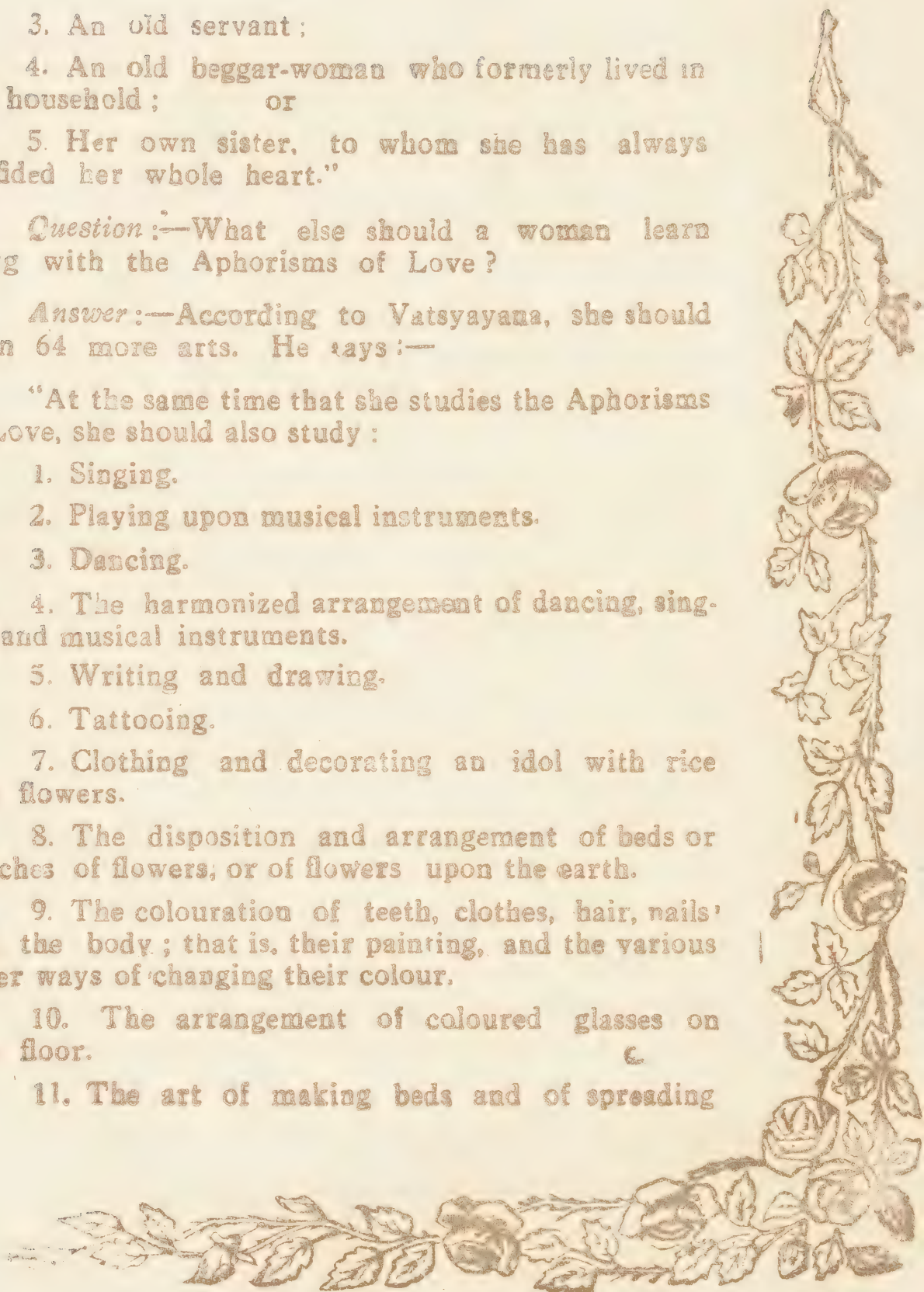
5. Her own sister, to whom she has always confided her whole heart."

Question :—What else should a woman learn along with the Aphorisms of Love ?

Answer :—According to Vatsyayana, she should learn 64 more arts. He says :—

"At the same time that she studies the Aphorisms of Love, she should also study :

1. Singing.
2. Playing upon musical instruments.
3. Dancing.
4. The harmonized arrangement of dancing, singing and musical instruments.
5. Writing and drawing.
6. Tattooing.
7. Clothing and decorating an idol with rice and flowers.
8. The disposition and arrangement of beds or couches of flowers, or of flowers upon the earth.
9. The colouration of teeth, clothes, hair, nails, and the body ; that is, their painting, and the various other ways of changing their colour.
10. The arrangement of coloured glasses on the floor.
11. The art of making beds and of spreading



out rugs and cushions for resting on.

12. Playing on musical glasses containing water.

13. The storing of water in cisterns and reservoirs

14. Painting, arranging and decorating furniture.

15. The preparation of rosaries, necklaces, garlands, and crowns.

16. The preparation of turbans and chaplets, and making bouquets of flowers.

17. Science of representations. The acting of plays.

18. The preparation of ear-rings.

19. The art of preparing perfumes and scents.

20. The arrangements of jewellery and decorations, along with the whole art of matching costumes.

21. Magic of sorcery,

22. Slight-of-hand.

23. The art of cookery.

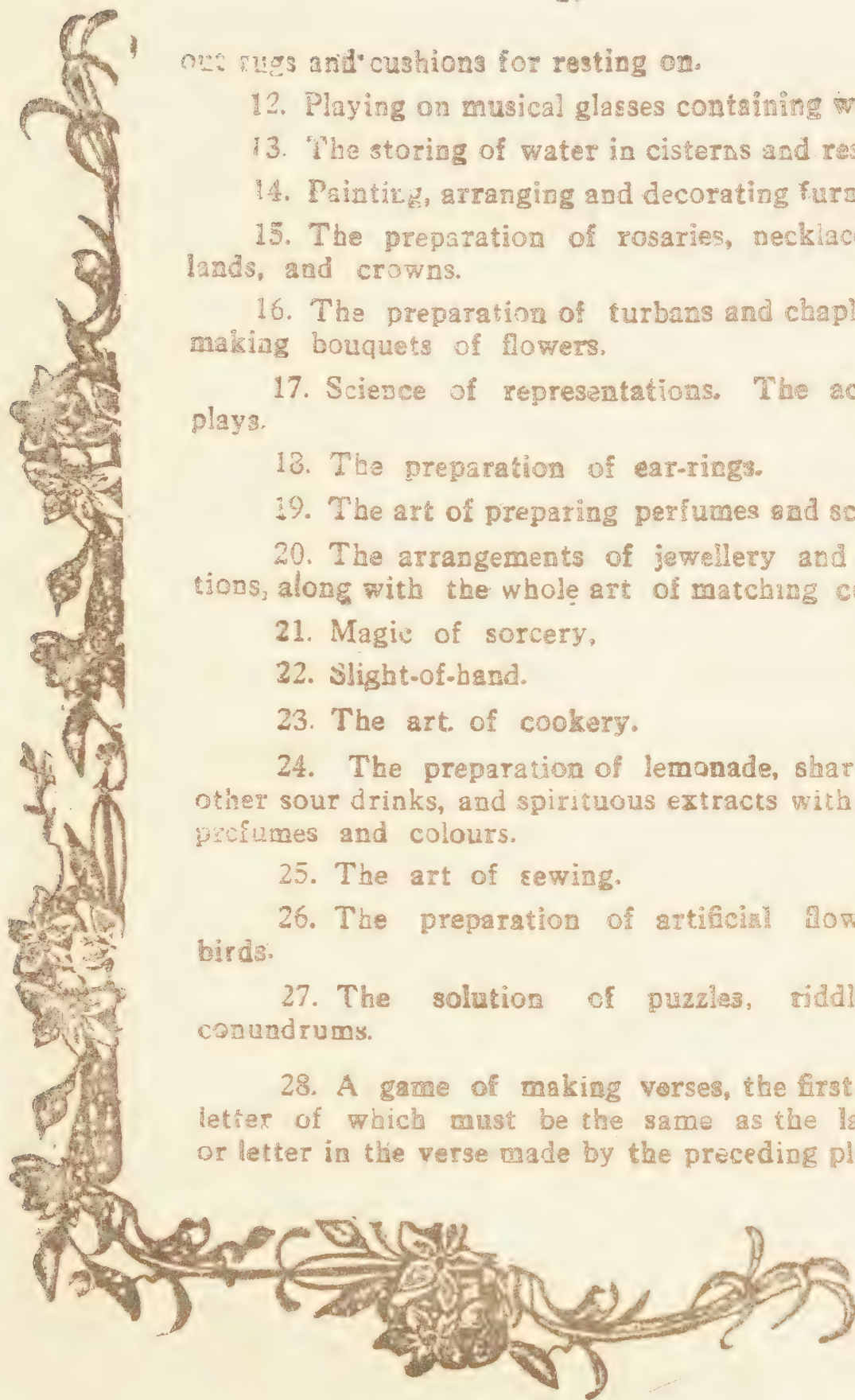
24. The preparation of lemonade, sharbats and other sour drinks, and spirituous extracts with suitable perfumes and colours.

25. The art of sewing.

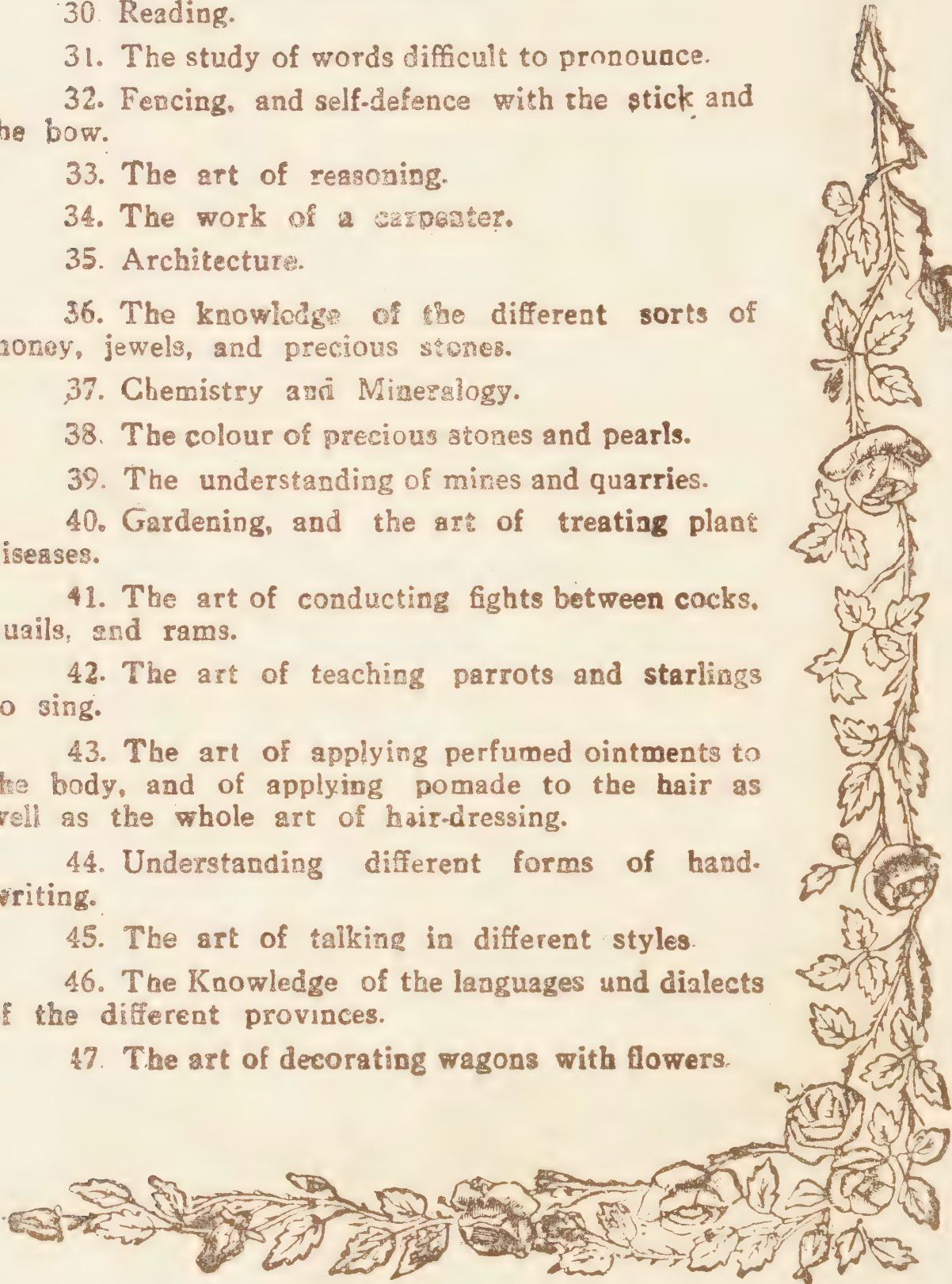
26. The preparation of artificial flowers and birds.

27. The solution of puzzles, riddles, and conundrums.

28. A game of making verses, the first word or letter of which must be the same as the last word or letter in the verse made by the preceding player.



29. The art of mimicry or imitation.
30. Reading.
31. The study of words difficult to pronounce.
32. Fencing, and self-defence with the stick and the bow.
33. The art of reasoning.
34. The work of a carpenter.
35. Architecture.
36. The knowledge of the different sorts of money, jewels, and precious stones.
37. Chemistry and Mineralogy.
38. The colour of precious stones and pearls.
39. The understanding of mines and quarries.
40. Gardening, and the art of treating plant diseases.
41. The art of conducting fights between cocks, quails, and rams.
42. The art of teaching parrots and starlings to sing.
43. The art of applying perfumed ointments to the body, and of applying pomade to the hair as well as the whole art of hair-dressing.
44. Understanding different forms of hand-writing.
45. The art of talking in different styles.
46. The Knowledge of the languages and dialects of the different provinces.
47. The art of decorating wagons with flowers.





48. The art of tracing mystic diagrams and preparing charms and enchantments. How to knot bracelets.

49. Various games which exercise the ingenuity of the players, as well as their command of language.

50. Verse-writing

51. The knowledge of dictionaries and vocabularies.

52. The art of disguise.

53. The art of changing the appearance of things, as to make cotton look like silk, and to make ordinary and cheap articles take on the appearance of fine and rare objects.

54. The various gambling games.

55. The art of getting other people's property by means of enchantments.

56. Various games of childhood.

57. Etiquette.

58. The science of war.

59. The art of gymnastic.

60. The art of understanding the character of a man by means of his facial features. (Physiognomy).

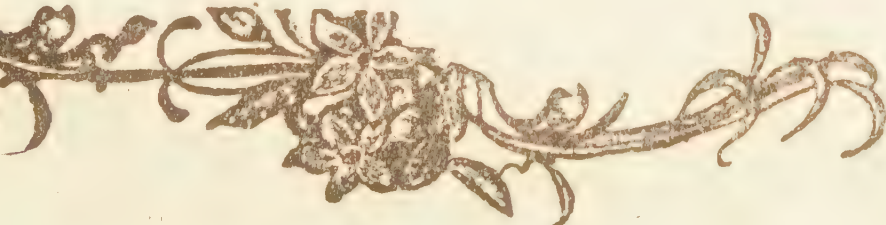
61. The art of scanning verses.

62. Arithmetic games.

63. Preparing artificial flowers.

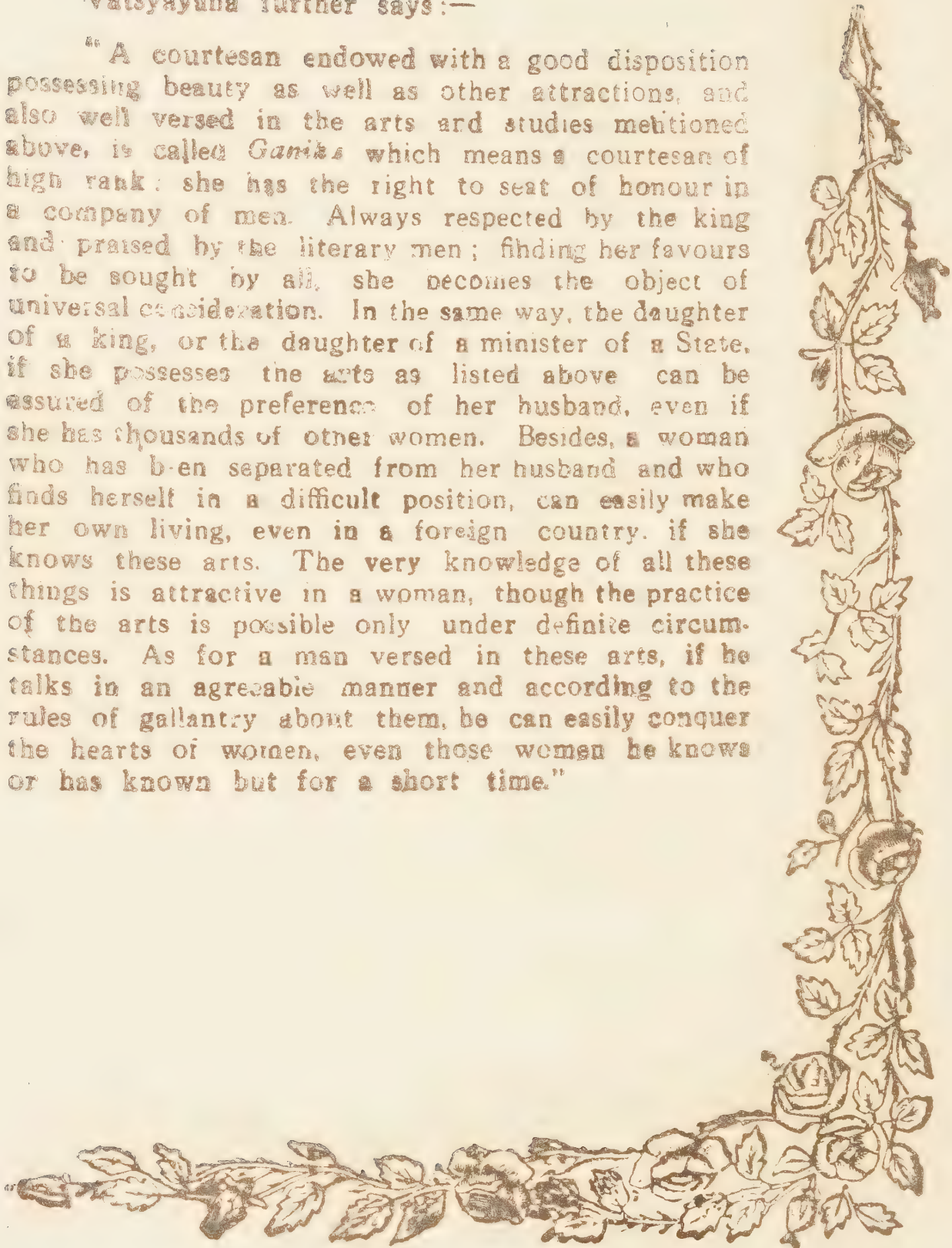
64. Modelling figures and images in clay."

These, then, are the sixty-four branches of knowledge which every woman, or at least every woman of high rank, should study.



Vatsyayana further says:—

"A courtesan endowed with a good disposition possessing beauty as well as other attractions, and also well versed in the arts and studies mentioned above, is called *Ganika*, which means a courtesan of high rank: she has the right to seat of honour in a company of men. Always respected by the king and praised by the literary men; finding her favours to be sought by all, she becomes the object of universal consideration. In the same way, the daughter of a king, or the daughter of a minister of a State, if she possesses the arts as listed above can be assured of the preference of her husband, even if she has thousands of other women. Besides, a woman who has been separated from her husband and who finds herself in a difficult position, can easily make her own living, even in a foreign country, if she knows these arts. The very knowledge of all these things is attractive in a woman, though the practice of the arts is possible only under definite circumstances. As for a man versed in these arts, if he talks in an agreeable manner and according to the rules of gallantry about them, he can easily conquer the hearts of women, even those women he knows or has known but for a short time."





Chapter III.

THE LIVING OF A CITIZEN.

A man having acquired wealth should try to live the peaceful and happy life of a citizen.

The House Required by a Rich Man.

“He should take a house in a city or in a large village, or in the neighbourhood of honourable men, or in a place frequented by a large number of people. This residence should be situated near a water-course; and it should be divided into various compartments to serve different purposes. It should be surrounded by a garden and contain two principal divisions, interior and exterior. The interior division should be occupied by other women; the other, richly perfumed, should contain a bed, soft and pleasant to look upon, covered with a perfectly white sheet, a little elevated in the middle, upon which should be garlands of flowers, with a canopy above, and two pillows one at each end. There should also be a sort of a sofa or day-bed, at the head of which should be a small table, upon which to place perfumed ointments for the night, flowers, pots of collyrium (an eye powder) and other substances giving out a pleasant odour as well as essences serving to perfume the mouth. Near the sofa, on the floor, there should be placed a box for holding articles

of clothing, a lute hung upon an elephant's tusk, drawing-table, a pot of perfumes, some books, and some garlands. A little further, upon the floor, there should be a ground-seat, a gaming-box and a table, upon which to play at dice. Outside the exterior apartment, there should be large bird-cages. There should be separate room for spinning, wood-cutting, and similar diversions. In the garden there should be swings, also a bower of climbing plants covered with flowers, with a turf-bank to rest upon."

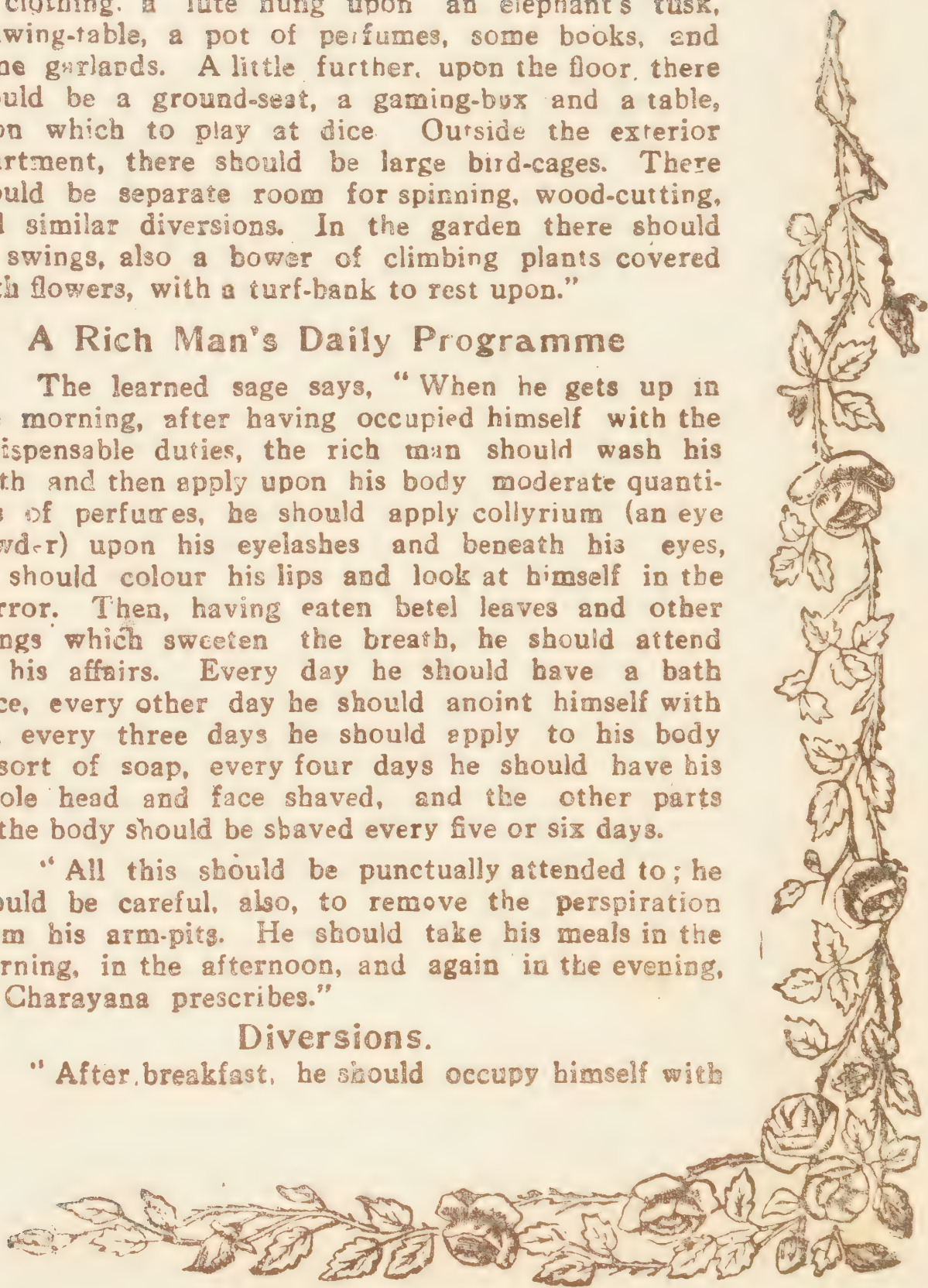
A Rich Man's Daily Programme

The learned sage says, "When he gets up in the morning, after having occupied himself with the indispensable duties, the rich man should wash his teeth and then apply upon his body moderate quantities of perfumes, he should apply collyrium (an eye powder) upon his eyelashes and beneath his eyes, he should colour his lips and look at himself in the mirror. Then, having eaten betel leaves and other things which sweeten the breath, he should attend to his affairs. Every day he should have a bath once, every other day he should anoint himself with oil, every three days he should apply to his body a sort of soap, every four days he should have his whole head and face shaved, and the other parts of the body should be shaved every five or six days.

"All this should be punctually attended to; he should be careful, also, to remove the perspiration from his arm-pits. He should take his meals in the morning, in the afternoon, and again in the evening, as Charayana prescribes."

Diversions.

"After breakfast, he should occupy himself with



teaching parrots and other birds to speak. Then should come cock-fights, and ram-fights. A limited time should be devoted to representations."

The Reception of the Bride.

"Afterwards, the rich man, accompanied by a friend, should await in his previously decorated and perfumed chamber the coming of his wife, or he should send a messenger to her or go himself to find her. When she comes, he and his friend should bid her welcome and talk with her kindly and pleasantly. This should be the last occupation of the day."

Amusements.

"The amusements which the citizens should from time to time indulge in, include festivals in honour of the various gods, social gatherings of the two sexes, drinking parties, picnics, and other social events."

Festivals

"At certain favourable times the assembly of citizens should be conducted in the temple of Saraswati.* This should be the occasion for testing the talents of singers or other artists who have come into the city, and on the next day, there should be a distribution of rewards. The artists should be retained or sent away according to whether the assembly has liked their performances or not. The members of the assembly should act together in times of distress as well as in times of prosperity, and it is the duty of these citizens to grant hospitality to strangers and

*Goddess of music, eloquence and harmony.



foreigners who have come to the assembly. This applies, of course, to all the other festivals celebrated in honour of the various gods."

Social Gatherings.

"When men of the same age, disposition, and talents, enjoying the same pleasures, join together in order to converse together pleasantly, this is called a social gathering. Common amusements are, completing verses partly made by others, and testing the instruction of each individual in the various arts. Women of great beauty who have tastes similar to those of the men and attractions with which they can captivate hearts are always honoured at these social meetings."

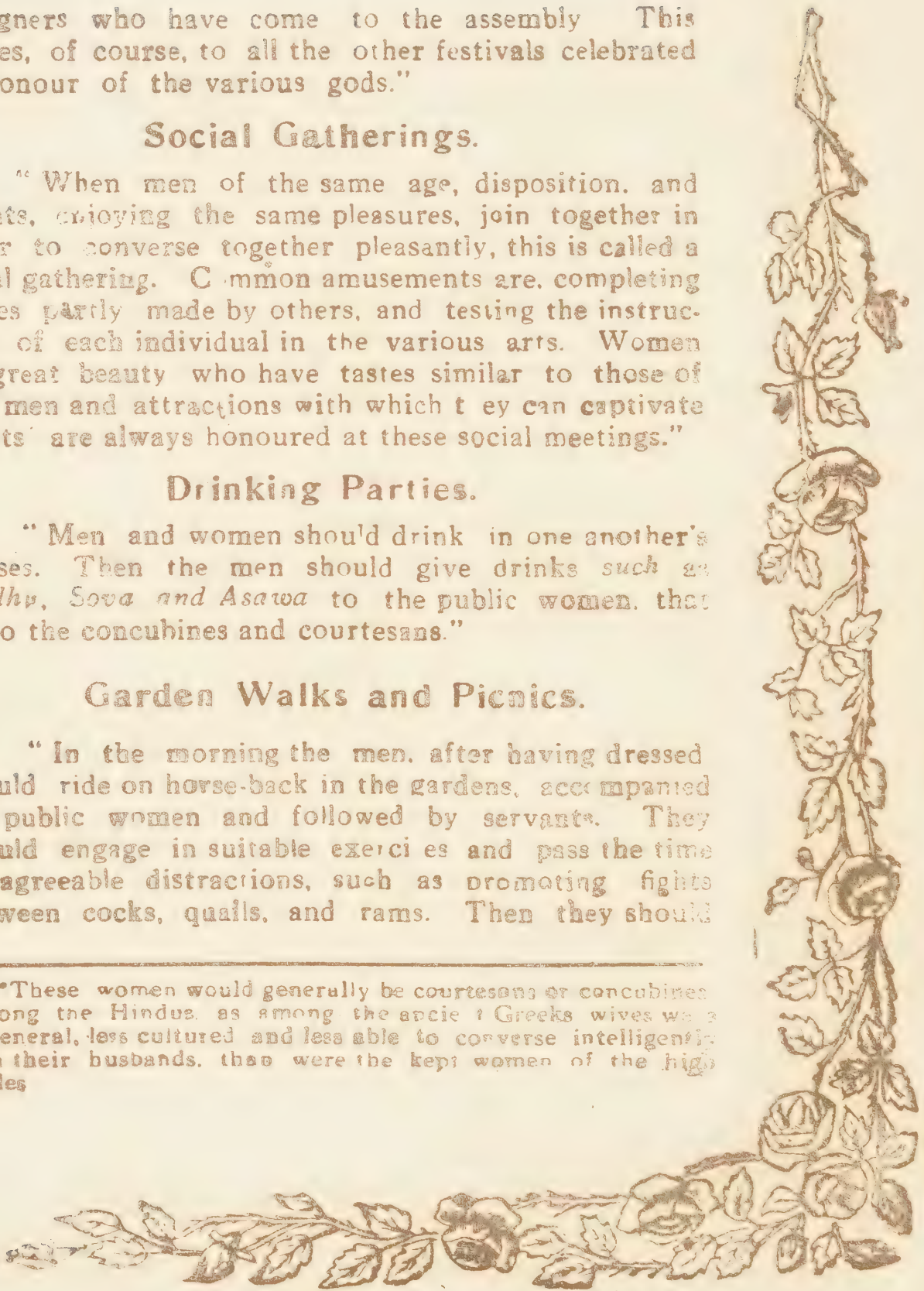
Drinking Parties.

"Men and women should drink in one another's houses. Then the men should give drinks such as *Madhu*, *Sova* and *Asawa* to the public women, that is, to the concubines and courtesans."

Garden Walks and Picnics.

"In the morning the men, after having dressed should ride on horse-back in the gardens, accompanied by public women and followed by servants. They should engage in suitable exercises and pass the time in agreeable distractions, such as promoting fights between cocks, quails, and rams. Then they should

*These women would generally be courtesans or concubines. Among the Hindus, as among the ancient Greeks wives were in general, less cultured and less able to converse intelligently with their husbands, than were the kept women of the high grades.



go home in the afternoon, bringing back bouquet of flowers.

"In the same way, in summer, they should bathe in deep water from which dangerous animals have been previously removed.

"Other pleasures of society are passing the night away by playing at dice, going for walks in the moon-light, celebrating a holiday in honour of the spring, picking fruits, eating lotus-fibres and tender grain, picnics into the woods when the trees put on their new foliage, water-sports, decorating one another with flowers, fighting with flowers and other sports peculiar to the various provinces. Such amusements as these should always be enjoyed by the citizens."

The Teacher of Arts in the Family.

"A *Pithamardā* is a man without any fortune, alone in the world, whose only property consists of his T-shaped chair, his supply of soap, and a red cloak. He comes from a good country and is versed in all the arts. He is received into the company of citizens and into the homes of public women to teach the art.

The Teacher of Kama

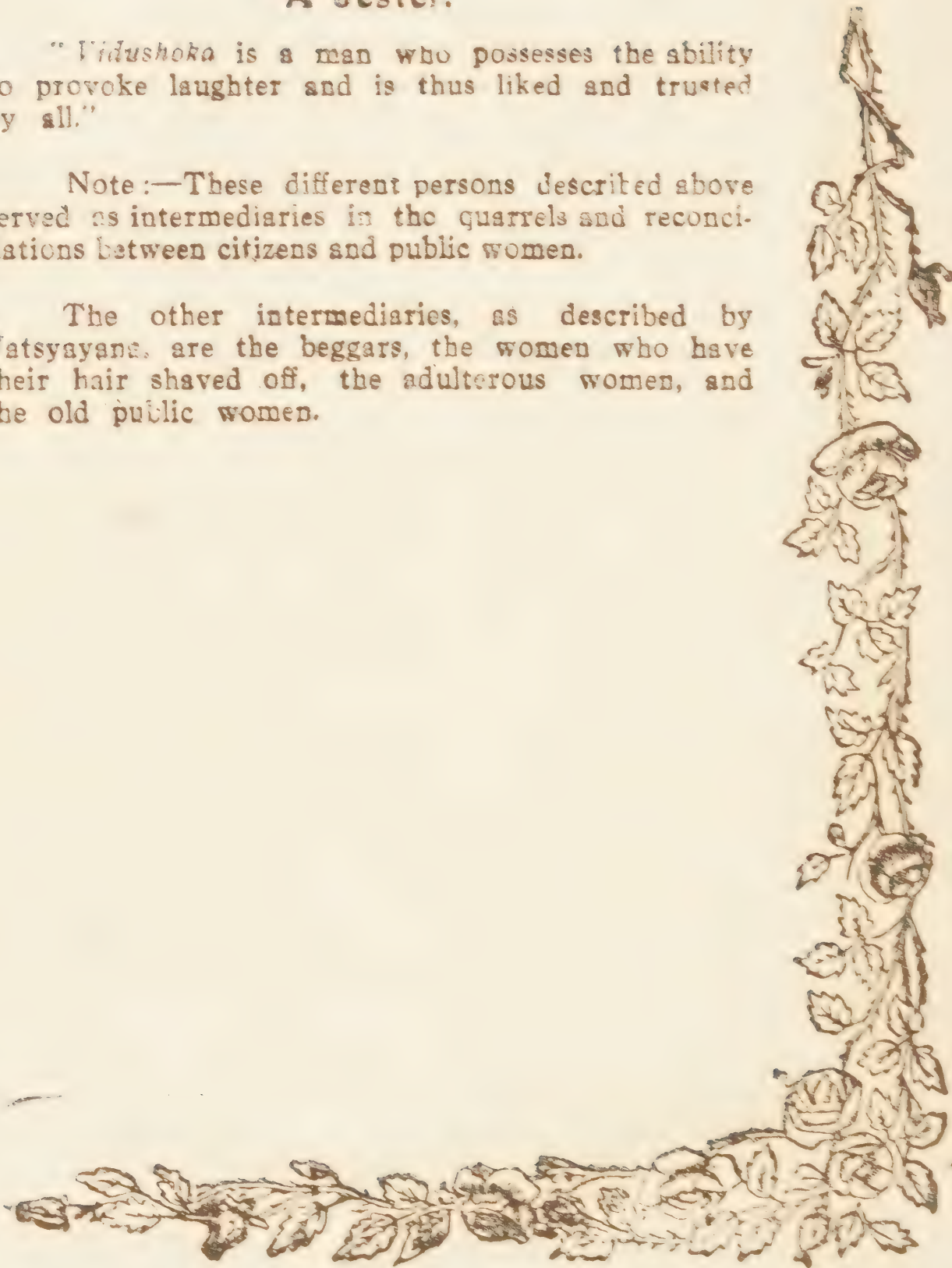
"A *Vita* is a man who enjoys the advantages of fortune, for being a fellow-countryman of the citizens to whom he attaches himself, and possessing the qualities of the head of a house, having his wife with him, he is honoured in the social gathering of citizens and in the homes of the public women, whose assistance enables him to live."

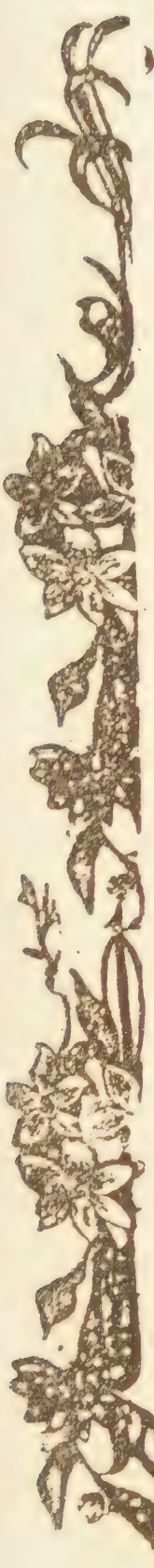
A Jester.

"*Vidushoka* is a man who possesses the ability to provoke laughter and is thus liked and trusted by all."

Note:—These different persons described above served as intermediaries in the quarrels and reconciliations between citizens and public women.

The other intermediaries, as described by Vatsyayana, are the beggars, the women who have their hair shaved off, the adulterous women, and the old public women.





Chapter IV.

LIMITATIONS OF CASTE IN LOVE.

Sex Union with Girls of Other Castes.

Vatsyayana says: "When sexual union is practised by men of the four castes according to the marriage regulation in the Sacred writings, with virgins of their own caste, it is a means of acquiring legal children and thus perpetuating their race and it is not opposed to the customs of the world. On the contrary, the practice of sexual relation with women of higher caste or with such women who are no longer virgins, though they are of the same caste, is prohibited.

Sex Union with Girls of Other Castes.

"Relations with women of inferior castes or with those who have lost their caste, with courtesans and concubines, or with women who have left their husbands to live with another, are neither commended nor prohibited."

Women to be Lawfully Enjoyed

According to Vatsyayana "Women whom one may lawfully enjoy are the three sorts: maidens, wives who have deserted their husbands, and those who sell themselves publicly."

Gonikaputra believes there is a fourth class, i. e., women to whom one may turn on a special occasion, although they are already married. These special occasions arise from one or other of the following circumstances :—

1. "The woman is willing and many others have enjoyed her. Consequently I may have relations with her, although she is of a higher caste than I, without violating the rules of religion.

2. "The woman has left her husband, and others, before I have enjoyed her; therefore, nothing prevents me from having sexual relations with her.

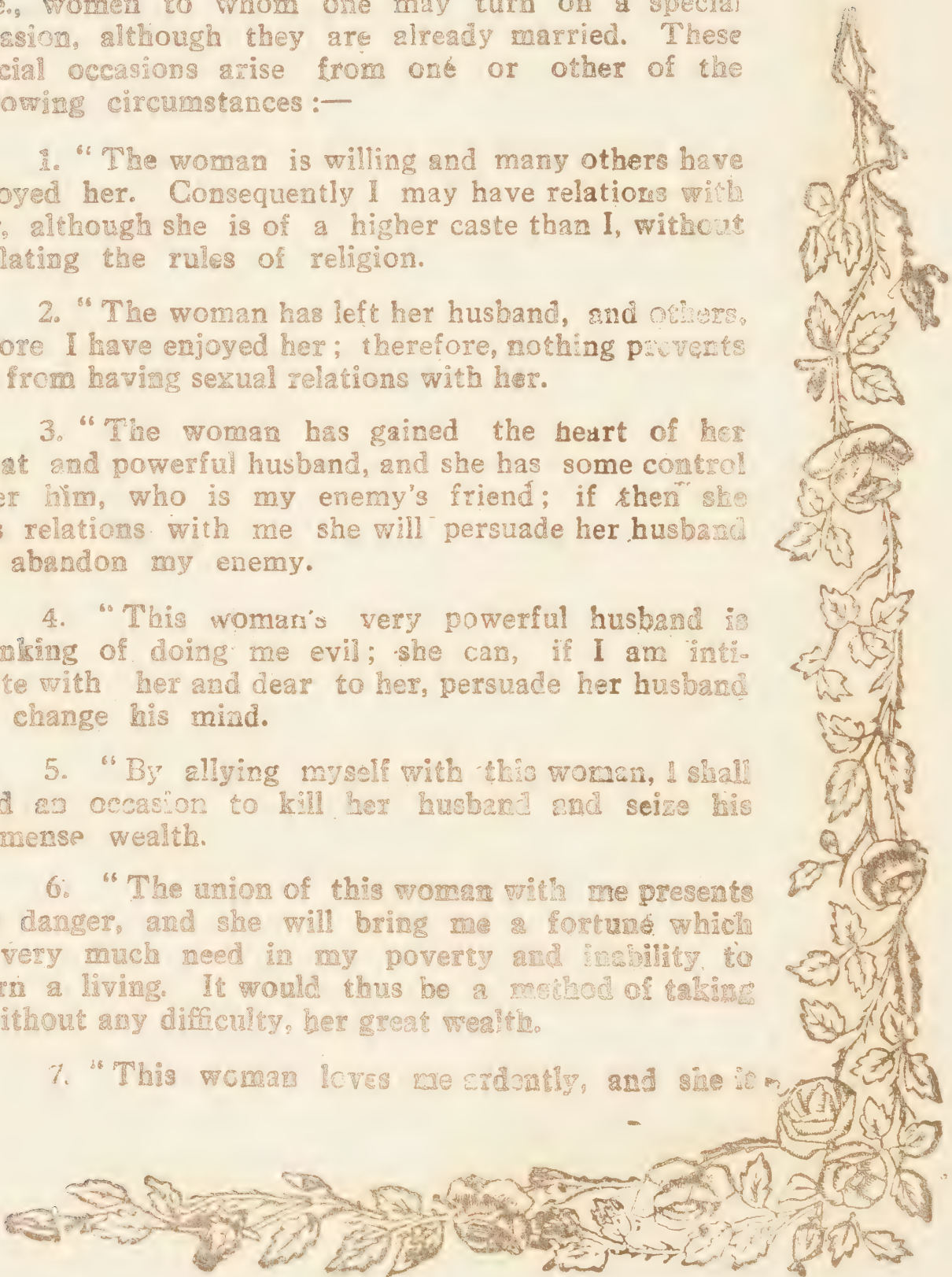
3. "The woman has gained the heart of her great and powerful husband, and she has some control over him, who is my enemy's friend; if then she has relations with me she will persuade her husband to abandon my enemy.

4. "This woman's very powerful husband is thinking of doing me evil; she can, if I am intimate with her and dear to her, persuade her husband to change his mind.

5. "By allying myself with this woman, I shall find an occasion to kill her husband and seize his immense wealth.

6. "The union of this woman with me presents no danger, and she will bring me a fortune which I very much need in my poverty and inability to earn a living. It would thus be a method of taking without any difficulty, her great wealth.

7. "This woman loves me ardently, and she is—



familiar with some of my weaknesses. Consequently, if I refuse to have relations with her, she will make my faults public in such a way as to sully my character and my reputation. Or perhaps she will bring against me a serious charge which I shall find it difficult to disprove and I shall be ruined. Or perhaps she will urge her husband, who is powerful and over whom she possesses influence, to withdraw his favours and his good-will from me. She will help my enemy, or urge her husband to help him.

8. "This woman's husband has violated the chastity of my wife. I will revenge myself upon him.

9. "With the assistance of this woman, I will kill an enemy of the king who has taken refuge with her, and whom the king has commanded me to slay.

10. "The woman whom I love is under the influence of this one individual. By means of making love to this person I can obtain the person I really want.

11. "This woman will obtain for me a rich and beautiful maiden who is difficult to approach because she is under the influence of another man.

"Finally, my enemy is the friend of this woman's husband. I might be able, through this woman, to cause dissolution of their friendship."

For these reasons and for others of a like nature, says the learned writer, one may address oneself to other men's wives, but it must be especially understood, that this is permitted only for

special reasons, and never merely to satisfy a carnal desire.

Girls not to be Enjoyed.

Vatsyayana says, "It is forbidden to have relations with the following classes of women ; Lepers, lunatics, outcastes, those who reveal secrets, those who are immodest, those who are extremely pale or extremely dark, those who aren't feeling well, those who come within the incestuous degrees of relationship, those who live ascetic lives under a vow, and the wives of relatives, a learned Brahmin, or the king."

The disciples on *Brabhavya* say, that it is permitted to have relations with any woman who is notoriously immoral. But *Gonikaputra* is of the opinion that, even in such a case, the wife of a relative, a learned Brahmin, or the king should be excepted.

Vatsyayana further tells us, that we should not enjoy the wives of those friends of ours who have played with us on the sand heaps, *i. e.*, in childhood.

Who are bound by an obligation.

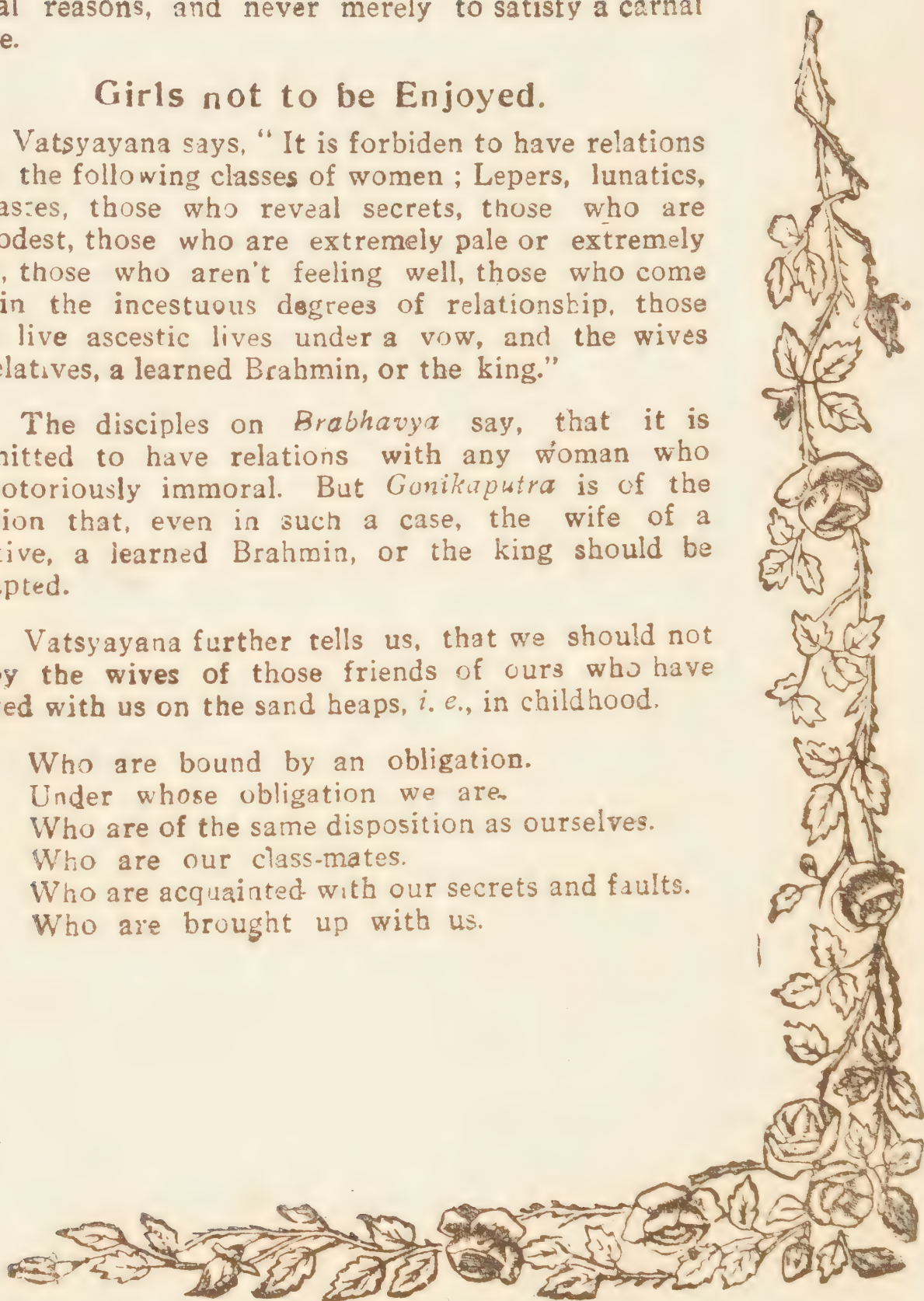
Under whose obligation we are.

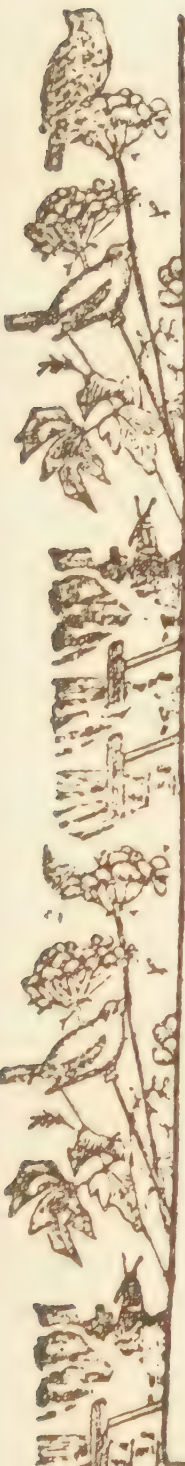
Who are of the same disposition as ourselves.

Who are our class-mates.

Who are acquainted with our secrets and faults.

Who are brought up with us.





Chapter V.

LOVE.

"The lover knows how grand a thing is love.
How grand how sweet a thing, and how divine!
More than the pouring out of choicest wine;
More than the whiteness of the whitest dove;
More than the glittering of the stars above;
And such a love, O Love! is thine and mine."

Love is the light and sunshine of life. We are so constituted that we cannot enjoy ourselves anything, unless someone we love enjoys it with us. Even if we are alone, we store up our enjoyment in the hope of sharing it hereafter with those we love or whom we love.

There is nothing more inspiring than the sight of two young lovers. To them, all the world is a wedding; the still shines with greater glory: the cold is warm, the heat is cool everything goes on merrily; and life is one sweet song.

Love makes of a brave man a coward, and of a coward a hero. When under the influence of the tender passion, people do the most unexpected and astounding things. For once a true, deep, affection enters the heart, it changes the whole nature, at least in most cases.

Sometimes the deepest and truest love is silent. To certain natures, the phrases of effection and "sweetheartings" that comes easily to other tongues are as difficult to put into words as a Greek ode might be—but remember, *words are not love*.

The eyes, "fair windows of the soul," are most to be relied upon in love or treachery, it is said: "Lips thirsty for kiss can lie, but the eyes, often reveal what the mind would hide, and somehow the real soul seems to come nearer to the surface through the eye than through any other feature."

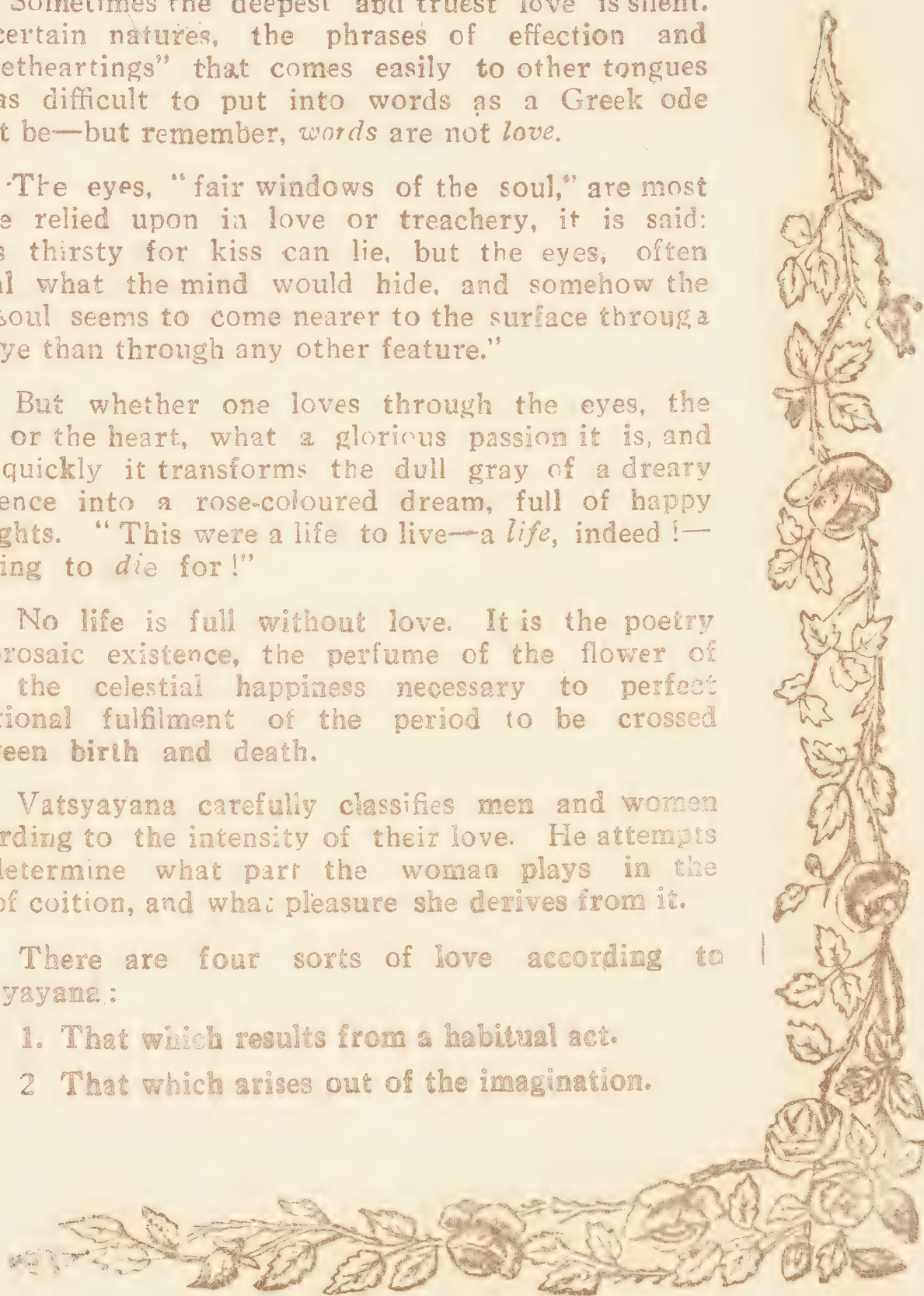
But whether one loves through the eyes, the lips, or the heart, what a glorious passion it is, and how quickly it transforms the dull gray of a dreary existence into a rose-coloured dream, full of happy thoughts. "This were a life to live—a *life*, indeed!—a thing to die for!"

No life is full without love. It is the poetry of prosaic existence, the perfume of the flower of life, the celestial happiness necessary to perfect emotional fulfilment of the period to be crossed between birth and death.

Vatsyayana carefully classifies men and women according to the intensity of their love. He attempts to determine what part the woman plays in the act of coition, and what pleasure she derives from it.

There are four sorts of love according to Vatsyayana:

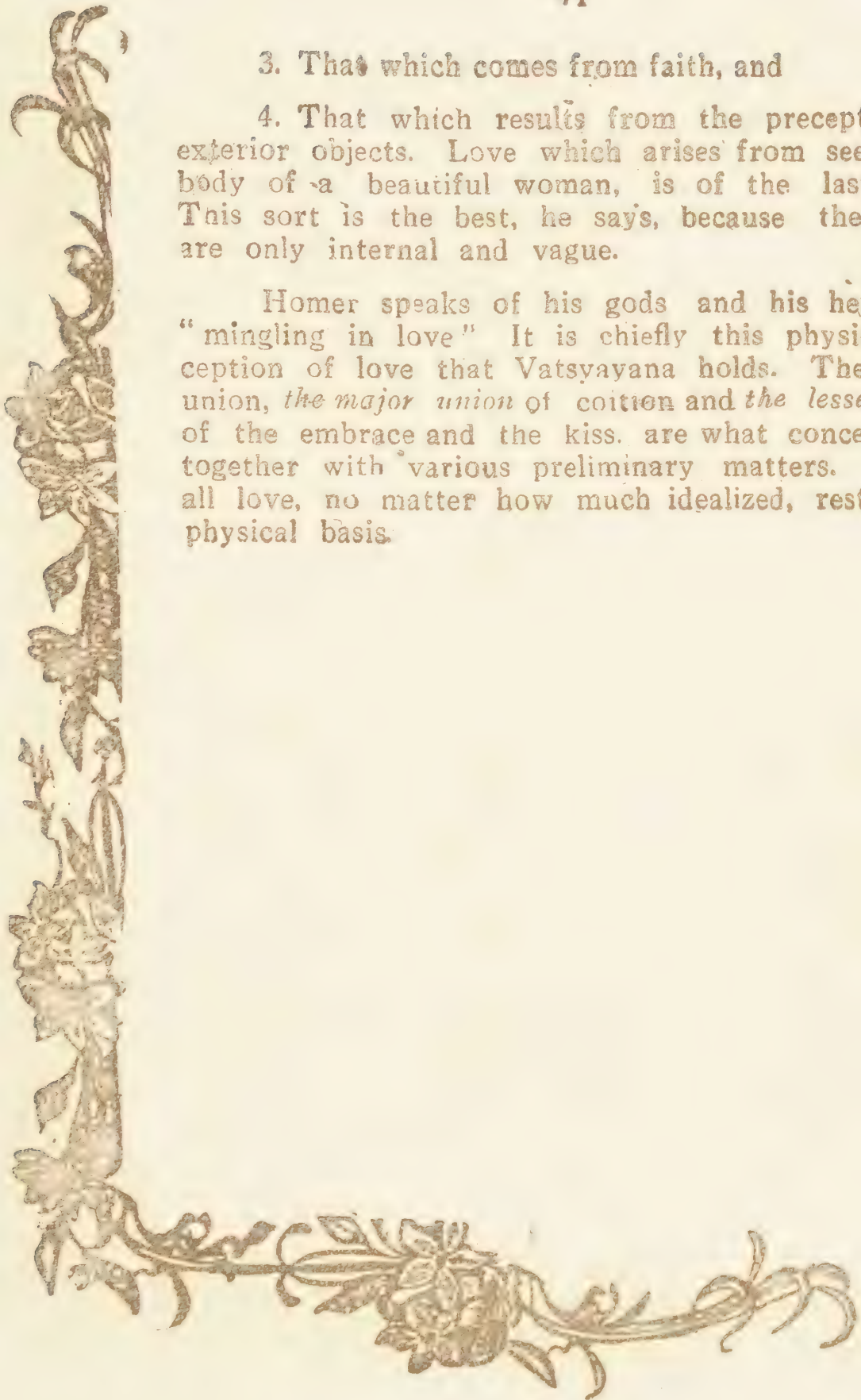
1. That which results from a habitual act.
2. That which arises out of the imagination.



3. That which comes from faith, and

4. That which results from the preception of exterior objects. Love which arises from seeing the body of a beautiful woman, is of the last class. This sort is the best, he says, because the other, are only internal and vague.

Homer speaks of his gods and his heroes as "mingling in love" It is chiefly this physical conception of love that Vatsyayana holds. The sexual union, *the major union* of coition and *the lesser union* of the embrace and the kiss, are what concern him, together with various preliminary matters. Surely all love, no matter how much idealized, rests upon physical basis.



Chapter VI.

THE MAJOR UNION.

Vatsyayana says that the union between men and women of different kinds according to :—

1. The size of the body and their organs.
2. Force of desire and passion in them, and
3. The time they take.

(1) SIZE

Kinds of Men.

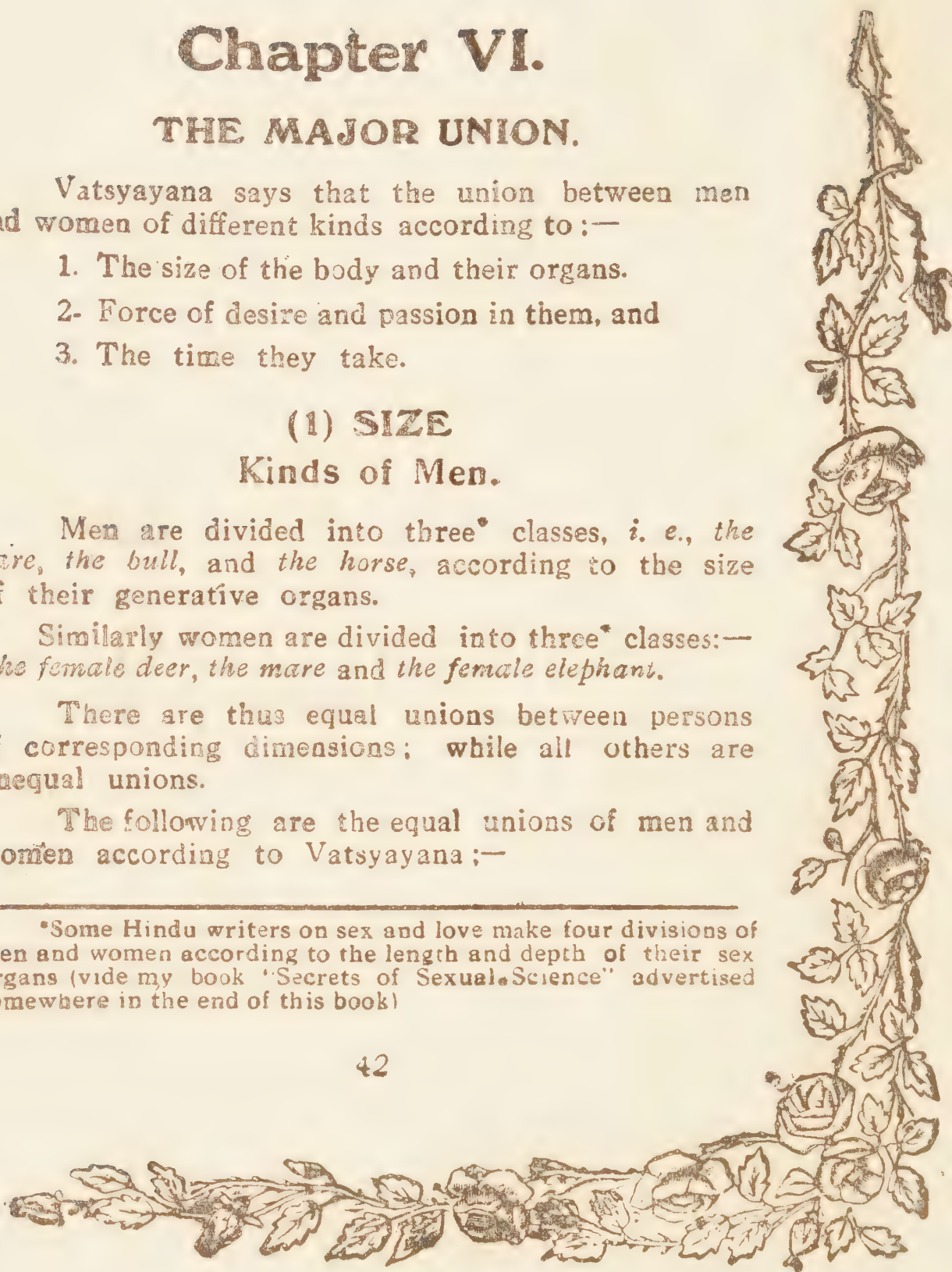
Men are divided into three* classes, i. e., *the hare, the bull, and the horse*, according to the size of their generative organs.

Similarly women are divided into three* classes:—*The female deer, the mare and the female elephant.*

There are thus equal unions between persons of corresponding dimensions; while all others are unequal unions.

The following are the equal unions of men and women according to Vatsyayana :—

*Some Hindu writers on sex and love make four divisions of men and women according to the length and depth of their sex organs (vide my book "Secrets of Sexual Science" advertised somewhere in the end of this book)



Equal Unions.

The Hare	...	The Female Deer	...
The Bull	...	The Mare	...
The Horse	...	The Female Elephant	...

Those who possess the middling temperament
are the men of middling passion.

(2) PASSION.

A man is called a man of *small passion*, if

(1) His desire at the time of sexual union is not great.

(2) His semen is scanty.

(3) He cannot bear the warm embraces of his wife.

A man of *Intense Passion* has :

(1) An intense sex desire at the time of union.

(2) His semen is in sufficient quantity, and

(3) He very well enjoys the warm embraces of his beloved.

In the same way, the women are divided into three degrees of feeling as described above.

(3) TIME.

Lastly, according to time, there are three kinds of men and women, *i. e.*, the *short-timed*, the *moderate-timed* and the *long-timed*.

Discharging of Females.

Auddalike says, "Females do not discharge as males do. The males simply remove their desire while the females from their consciousness of desire, feel a certain kind of pleasure, which gives them satisfaction, but it is impossible for them to tell you what kind of pleasure they feel. The fact from which this becomes evident, is that males, when engaged in coition, cease of themselves after emission and are satisfied, but it is not so with females."

The opinion is, however, refuted on the ground that, if a male be long-timed the female loves him the more, but if he is short-timed, she is dissatisfied with him; and circumstances, some say, would prove that the female discharges also.

The followers of *Babharvya*, however say, that semen of women continues to be discharged from the beginning of the sexual union to its end, and it is right that it should be so, for if they had no semen, there would be no conception.

Vatsyayana is of opinion that the semen of the female falls in the same way as that of the male.

During sexual excitement, certain glands in the woman pour out a mucous-like fluid which goes by the name of the precoital fluid and is intended by nature to act as a lubricant to the vaginal walls for the easy union of the organs in the sexual act. It appears that the ancient writers took this precoital fluid for the semen of the woman which is not right from the physiological point of view. The modern view is that, strictly speaking, the woman does not discharge any seminal fluid at all.



At the first time of sexual union the passion of the male is intense, and his time is short, but in subsequent unions on the same day, the case is quite the reverse.

With the female, however, the thing is quite different. At the first time, her passion is weak, and, therefore, her time is long, but on other occasions on the same day, her passion is intense and her time short.

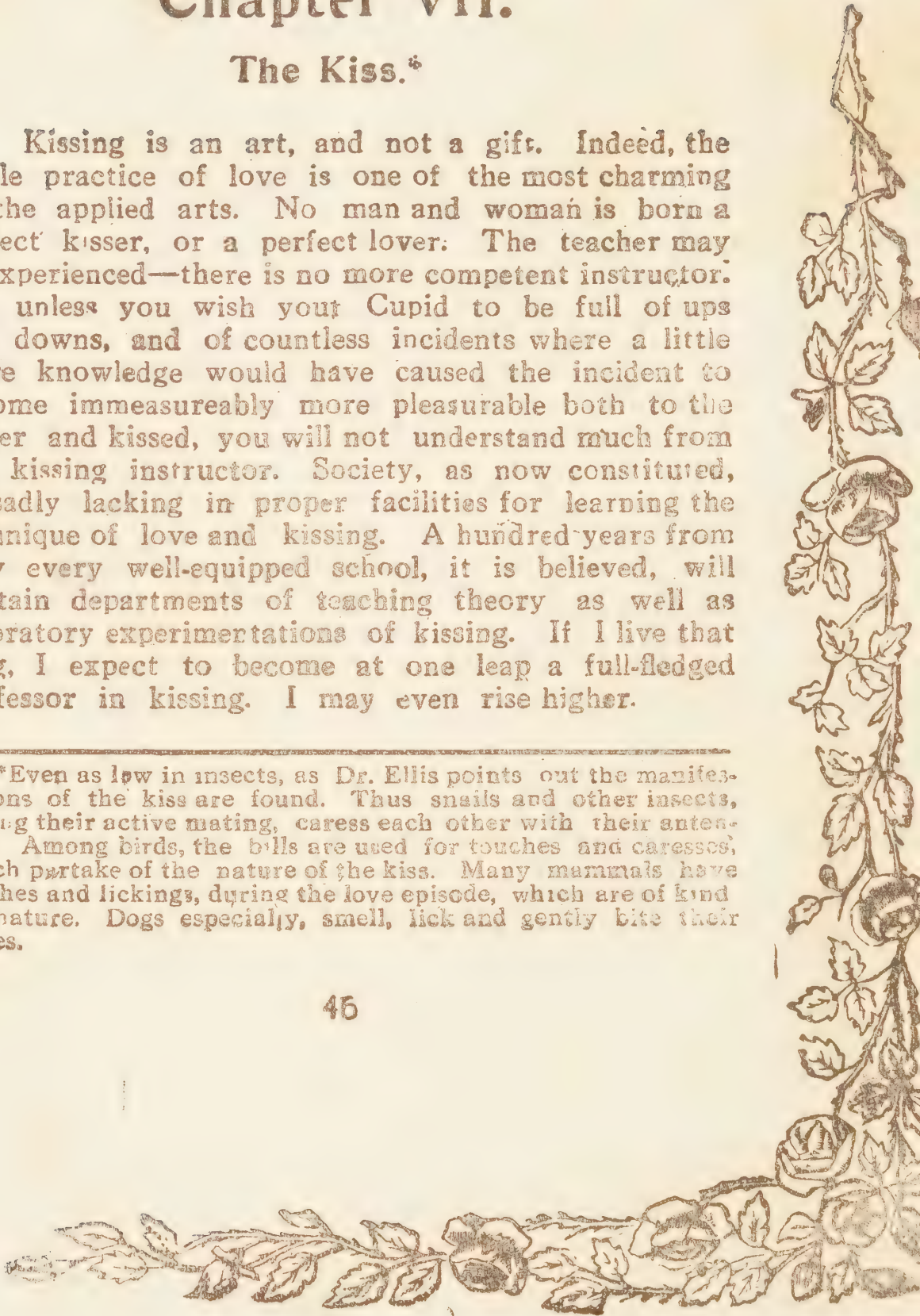


Chapter VII.

The Kiss.*

Kissing is an art, and not a gift. Indeed, the whole practice of love is one of the most charming of the applied arts. No man and woman is born a perfect kisser, or a perfect lover. The teacher may be experienced—there is no more competent instructor. But unless you wish your Cupid to be full of ups and downs, and of countless incidents where a little more knowledge would have caused the incident to become immeasurably more pleasurable both to the kisser and kissed, you will not understand much from the kissing instructor. Society, as now constituted, is sadly lacking in proper facilities for learning the technique of love and kissing. A hundred years from now every well-equipped school, it is believed, will contain departments of teaching theory as well as laboratory experimentations of kissing. If I live that long, I expect to become at one leap a full-fledged professor in kissing. I may even rise higher.

*Even as low in insects, as Dr. Ellis points out the manifestations of the kiss are found. Thus snails and other insects, during their active mating, caress each other with their antennae. Among birds, the bills are used for touches and caresses, which partake of the nature of the kiss. Many mammals have touches and lickings, during the love episode, which are of kindred nature. Dogs especially, smell, lick and gently bite their mates.



The Places for Kissing.

According to Vatsyayana the following are the places for kissing, viz., the forehead, the eyes, the cheeks, the throat, the bosom, the breasts, the lips and the interior of the mouth.

Kinds* of Kisses.

There are three kinds of kisses:—

- (1) The Nominal Kiss; (2) The Throbbing Kiss; (3) The Touching Kiss.

1. When the girl only touches the mouth of her lover with her own but does not herself do anything, it is called "Nominal Kiss."

2. When the girl setting aside her bashfulness a little, wishes to touch the lip, that is pressed into her mouth, and with that object moves her lower lip, but not the upper one, it is called the "Throbbing Kiss."

3. When the girl touches her lover's lips with her tongue, and having shut her eyes, places her hands on those of her lover, it is called the "Touching Kiss."

*Clement Wood says, that throughout the world, there are two main varieties of kisses: the *lip kiss* and the *nose kiss*.

As performed by the Japanese, the nose kiss involves three distinct stages:

1. The man lays his nose gently upon the beloved (girl's cheek).

2. He draws in a long nasal inspiration, lowering his eyelids as if in the extremity of bliss.

3. The lips give a slight smack, without touching the girl's cheek. Kisses similar to this are common in China, Ceylon and much in Africa.

Various Western writers describe the *kiss* in their own ways.

Kissing in Different Countries.

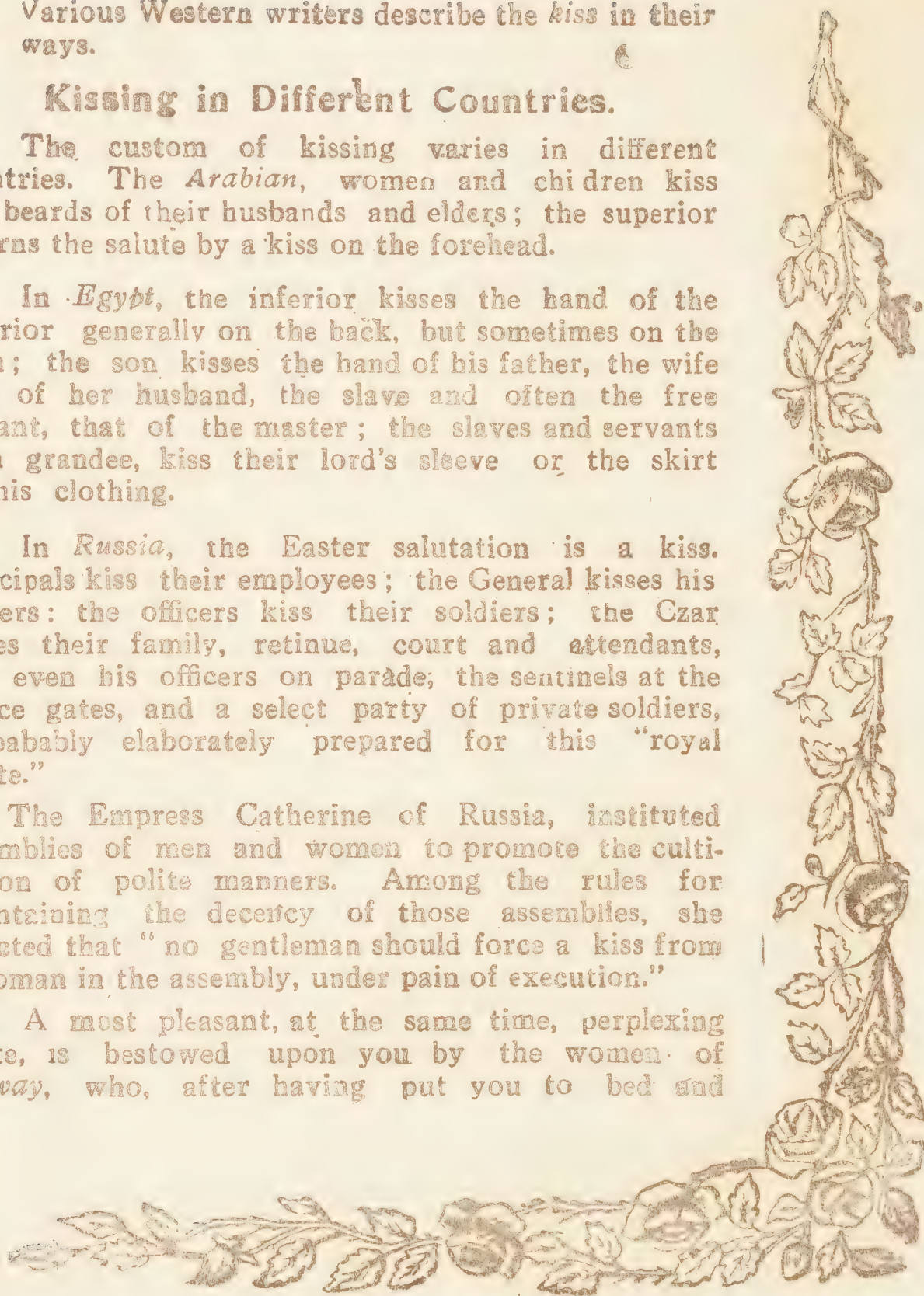
The custom of kissing varies in different countries. The *Arabian*, women and children kiss the beards of their husbands and elders; the superior returns the salute by a kiss on the forehead.

In *Egypt*, the inferior kisses the hand of the superior generally on the back, but sometimes on the palm; the son kisses the hand of his father, the wife that of her husband, the slave and often the free servant, that of the master; the slaves and servants of a grandee, kiss their lord's sleeve or the skirt of his clothing.

In *Russia*, the Easter salutation is a kiss. Principals kiss their employees; the General kisses his officers: the officers kiss their soldiers; the Czar kisses their family, retinue, court and attendants, and even his officers on parade; the sentinels at the palace gates, and a select party of private soldiers, probably elaborately prepared for this "royal salute."

The Empress Catherine of Russia, instituted assemblies of men and women to promote the cultivation of polite manners. Among the rules for maintaining the decency of those assemblies, she directed that "no gentleman should force a kiss from a woman in the assembly, under pain of execution."

A most pleasant, at the same time, perplexing salute, is bestowed upon you by the women of *Norway*, who, after having put you to bed and



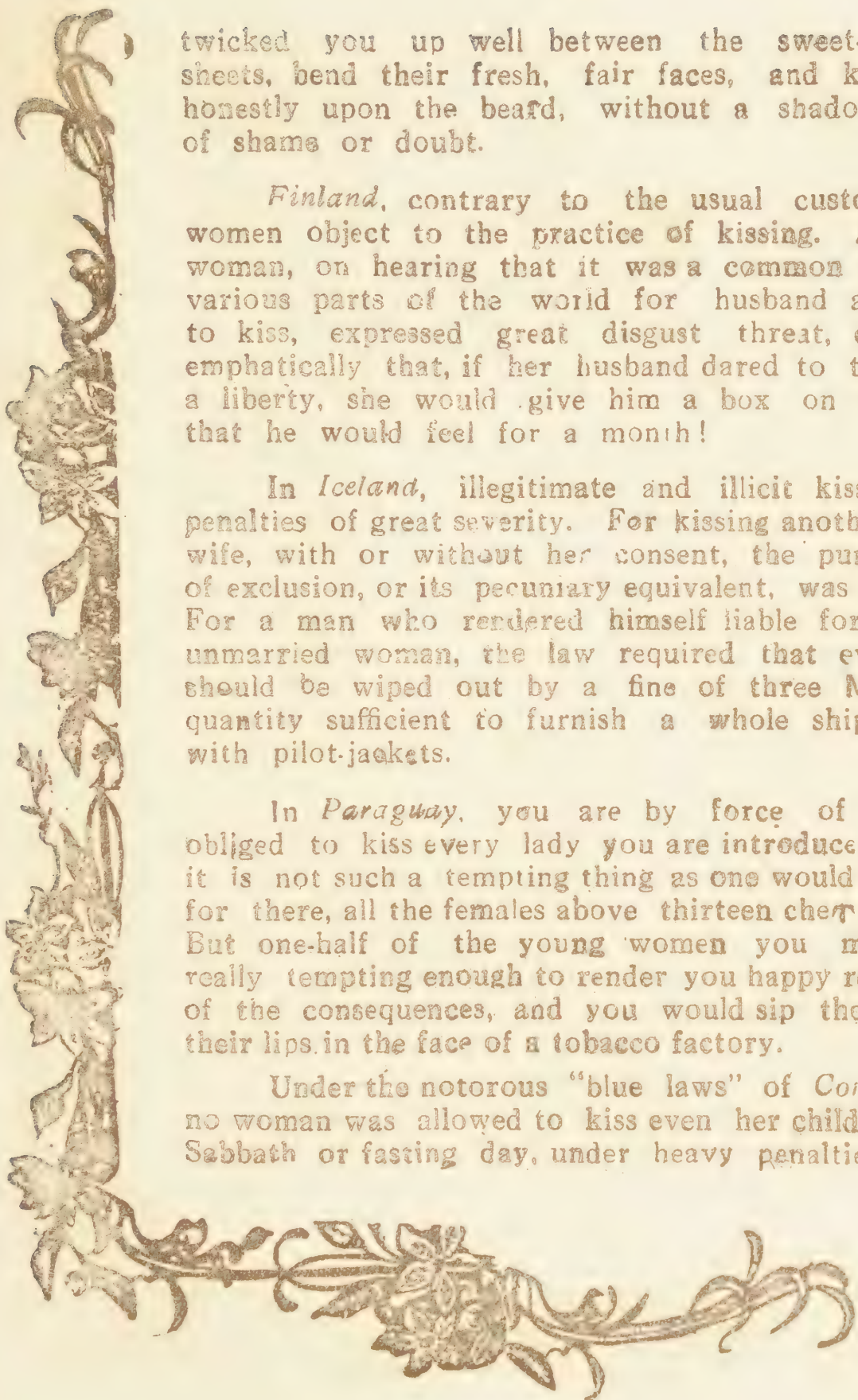
twicked you up well between the sweet-smelling sheets, bend their fresh, fair faces, and kiss you honestly upon the beard, without a shadow even of shame or doubt.

Finland, contrary to the usual custom, the women object to the practice of kissing. A Finish woman, on hearing that it was a common thing in various parts of the world for husband and wife to kiss, expressed great disgust threat, declaring emphatically that, if her husband dared to take such a liberty, she would give him a box on the ears that he would feel for a month!

In *Iceland*, illegitimate and illicit kissing had penalties of great severity. For kissing another man's wife, with or without her consent, the punishment of exclusion, or its pecuniary equivalent, was inflicted. For a man who rendered himself liable for kissing unmarried woman, the law required that every kiss should be wiped out by a fine of three Marks, a quantity sufficient to furnish a whole ship's crew with pilot-jackets.

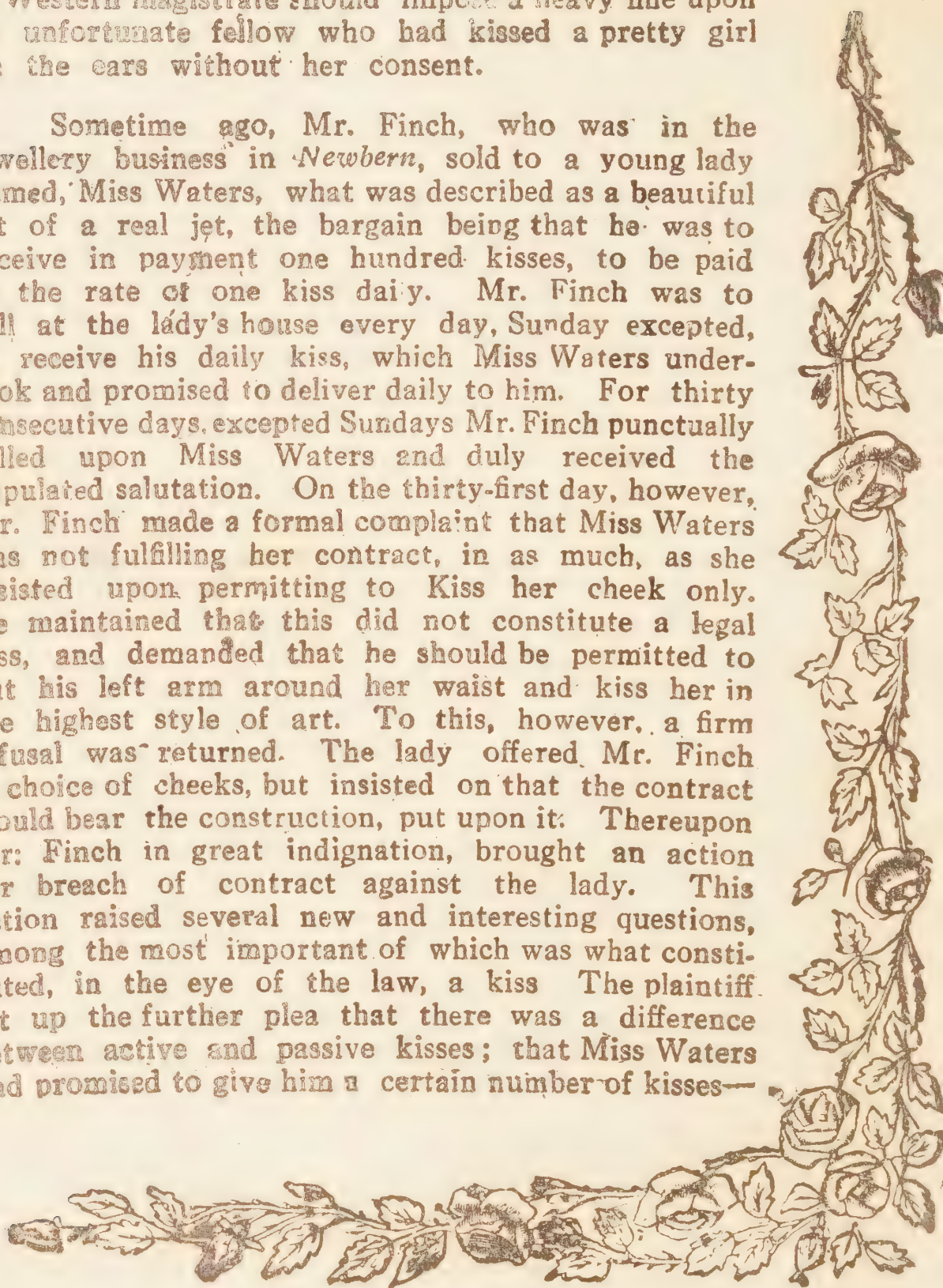
In *Paraguay*, you are by force of custom obliged to kiss every lady you are introduced to, but it is not such a tempting thing as one would suppose, for there, all the females above thirteen chew tobacco. But one-half of the young women you meet, are really tempting enough to render you happy regardless of the consequences, and you would sip the dew of their lips in the face of a tobacco factory.

Under the notorious "blue laws" of *Connecticut*, no woman was allowed to kiss even her child on the Sabbath or fasting day, under heavy penalties. Only



a few years ago it was considered remarkable, that a Western magistrate should impose a heavy fine upon an unfortunate fellow who had kissed a pretty girl on the ears without her consent.

Sometime ago, Mr. Finch, who was in the jewellery business in *Newbern*, sold to a young lady named, Miss Waters, what was described as a beautiful set of a real jet, the bargain being that he was to receive in payment one hundred kisses, to be paid at the rate of one kiss daily. Mr. Finch was to call at the lady's house every day, Sunday excepted, to receive his daily kiss, which Miss Waters undertook and promised to deliver daily to him. For thirty consecutive days, excepted Sundays Mr. Finch punctually called upon Miss Waters and duly received the stipulated salutation. On the thirty-first day, however, Mr. Finch made a formal complaint that Miss Waters was not fulfilling her contract, in as much, as she insisted upon permitting to Kiss her cheek only. He maintained that this did not constitute a legal kiss, and demanded that he should be permitted to put his left arm around her waist and kiss her in the highest style of art. To this, however, a firm refusal was returned. The lady offered Mr. Finch a choice of cheeks, but insisted on that the contract would bear the construction, put upon it. Thereupon Mr. Finch in great indignation, brought an action for breach of contract against the lady. This action raised several new and interesting questions, among the most important of which was what constituted, in the eye of the law, a kiss. The plaintiff set up the further plea that there was a difference between active and passive kisses; that Miss Waters had promised to give him a certain number of kisses—



not merely allow him take them—and that giving kisses was an act which required the use of the lip. The case was the subject of considerable controversy in the press and elsewhere, but a compromise of some sort was brought about eventually.

It is said, that a *California* girl disposed of her kisses at two cents a piece. One week her receipts were \$ 11. 25. At regular rates she should have had \$ 11. 75, but she sold one job-lot of twelve dozen at \$ 2. 50 which accounted for the difference.

There is a story to the effect, that when Booth was travelling on the *Boston and Albany Road* one day, having just closed an engagement in the *New England* metropolis, he heard an expensively dressed, handsome, middle aged woman back of him sigh and say to her companion: "I would give fifty dollars to kiss that man!" Booth turned suddenly and looked at the speaker. "Do you mean that?" he demanded, fixing his fine, dark eyes upon her. "Why; yes, of course, I do," replied the woman, confusedly.

There is *Byron's* "long kiss" well-known throughout *England*. A rural suitor kissed his girl repeatedly after this fashion. When he finally ceased, the tears came into her eyes, and she said, in sad tones: "Ah, Rufus! I fear you have ceased to love me!" "Oh no, I haven't," he replied, with a wearied air, but I must breathe!"

There is a story told of a light, free-hearted Western girl, who, while engaged in the kissing performance with her lover, swooped down upon him, like a summer fog upon a millstone and scooped him in. She sat in his lap and kissed him with ■

kissness which an emotional actress would have given ten years of her life to imitate upon the stage. It was an earthquake of love. She kissed him until she was quite tired.

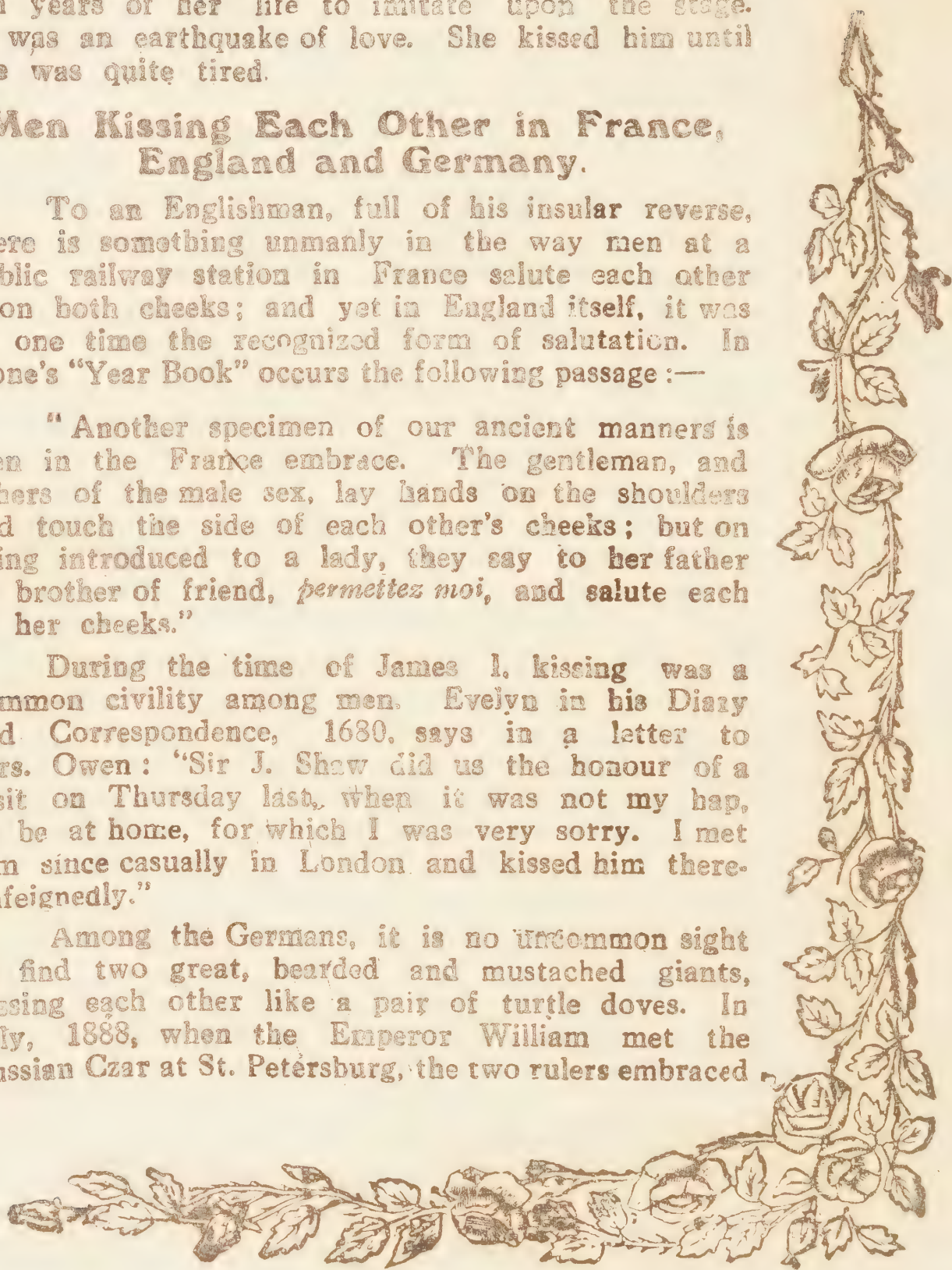
Men Kissing Each Other in France, England and Germany.

To an Englishman, full of his insular reverse, there is something unmanly in the way men at a public railway station in France salute each other upon both cheeks; and yet in England itself, it was at one time the recognized form of salutation. In Hone's "Year Book" occurs the following passage:—

"Another specimen of our ancient manners is seen in the France embrace. The gentleman, and others of the male sex, lay hands on the shoulders and touch the side of each other's cheeks; but on being introduced to a lady, they say to her father or brother of friend, *permettez moi*, and salute each of her cheeks."

During the time of James I. kissing was a common civility among men. Evelyn in his Diary and Correspondence, 1680, says in a letter to Mrs. Owen: "Sir J. Shaw did us the honour of a visit on Thursday last, when it was not my hap, to be at home, for which I was very sorry. I met him since casually in London and kissed him there—unfeignedly."

Among the Germans, it is no uncommon sight to find two great, bearded and mustached giants, kissing each other like a pair of turtle doves. In July, 1888, when the Emperor William met the Russian Czar at St. Petersburg, the two rulers embraced



and kissed each other several times.

There is no doubt, however, that the Germans fully appreciate osculation between members of the opposite sex. In a well-known German novel, this passage occurs: "Sophia returned my kiss and the earth went from under my feet; my soul was no longer in my body: I touched the stars."

The different methods and ways of enjoying kiss properly, are given in my book, *Pleasures of Marriage*. Only those who are married need study them. The book is available at every Railway Book-stall throughout India, or write direct to Steno House Agency, Amritsar.

Embrace.

Generally speaking, embrace is of four kinds used by strangers or less acquainted people.

(1) Touching. (2) Piercing. (3) Rubbing and (4) Pressing.

1. When a man under some pretext goes by the side of a lady and touches her body with his own, it is called the "*touching embrace*"

2. When a woman bends down under some pretext and pierces, as it were, a man sitting or standing with her breasts, it is called a "*Piercing embrace*."

4. When on some occasion, the man presses the woman's body forcibly against a wall or pillar, it is called a "*Pressing embrace*."

The embraces of the types given in Nos. 3 and 4 are peculiar to those who know each other.



Embraces of deep lovers and of married people are further of four kinds:—

- (1) Creeper twinning.
- (2) Tree climbing.
- (3) Mixture of seeds.
- (4) Milk and water embrace

1. If the husband is standing, and the wife clings to him firmly with the desire of kissing him and looks lovingly towards him, it is called the "*Creeper Twining Embrace.*"

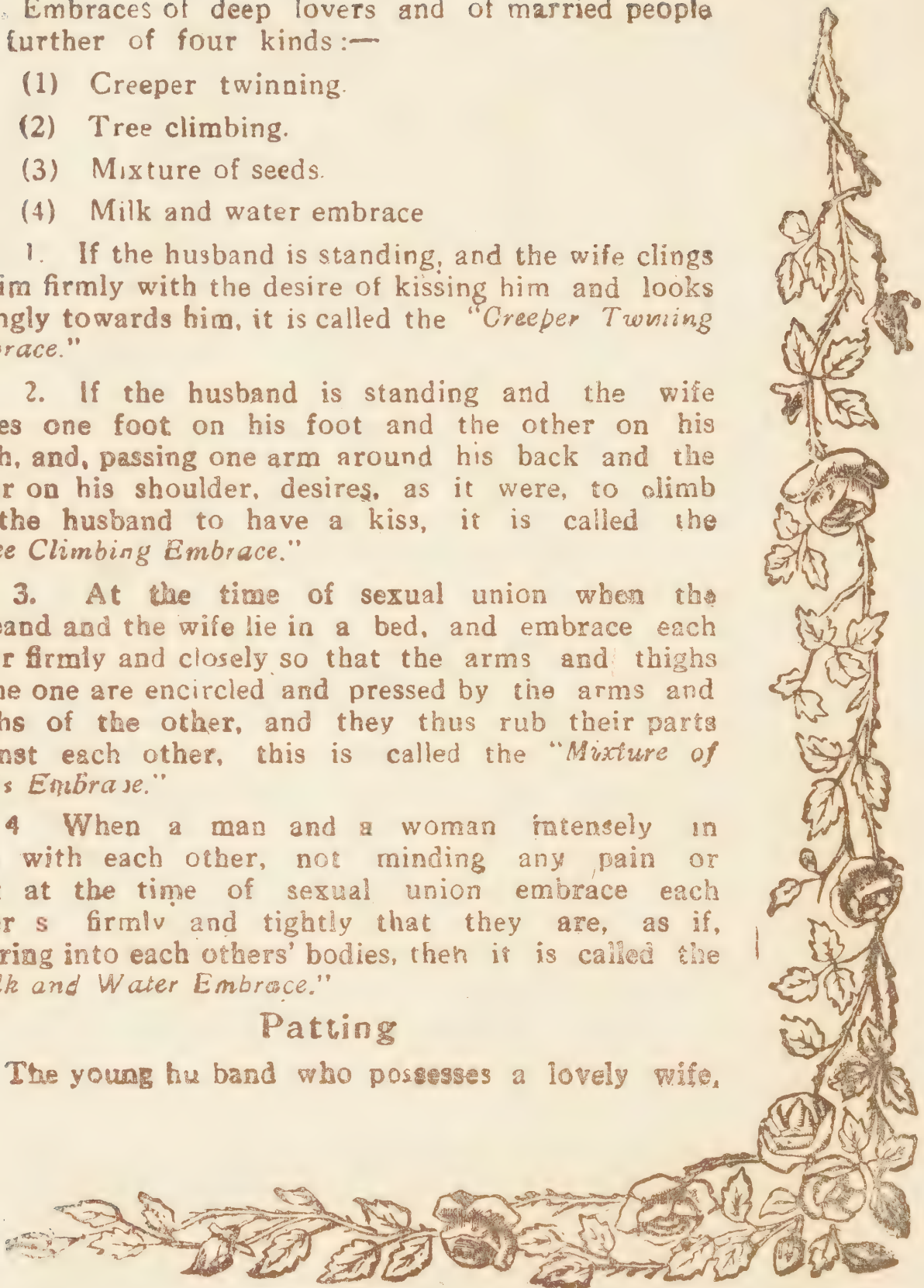
2. If the husband is standing and the wife places one foot on his foot and the other on his thigh, and, passing one arm around his back and the other on his shoulder, desires, as it were, to climb up the husband to have a kiss, it is called the "*Tree Climbing Embrace.*"

3. At the time of sexual union when the husband and the wife lie in a bed, and embrace each other firmly and closely so that the arms and thighs of the one are encircled and pressed by the arms and thighs of the other, and they thus rub their parts against each other, this is called the "*Mixture of Seeds Embrace.*"

4. When a man and a woman intensely in love with each other, not minding any pain or hurt at the time of sexual union embrace each other so firmly and tightly that they are, as if, entering into each others' bodies, then it is called the "*Milk and Water Embrace.*"

Patting

The young husband who possesses a lovely wife,



should pat her as often as opportunity permits. Females like being patted by their lovers. The usual place for patting is the cheeks. Vatsyayana recommends patting, because he thinks the sexual embrace is a kind of love-fight between a bride and the groom, and just as blows may be employed in an ordinary fight to gain a victory over the enemy, patting may be employed to gain a victory over the wife in the love-fight.

Scratching and Biting.*

It appears in Kama Sutra of Vatsyayana that, "The husband who would like to keep the love of his wife all to himself, should press with nails or scratch with them the different erotic parts of her body as well as kiss all those parts every time he seeks an embrace. By these means the wife gets prepared for the sexual act, reaches her orgasm quickly, and loves her husband fervently."

The places to be scratched are the following :

1. The armpit.
2. The throat.
3. The breasts
4. The lips.
5. The middle parts of the body.
6. The thighs.

* Another element enters into the kiss as we know it, the impulse to bite increases during active loving. The teeth are used widely among animals, to grasp the female mate more firmly during the love episode



§ But *Suvarnanabha* is of opinion that when the passion is excessive, then the places need not be considered.

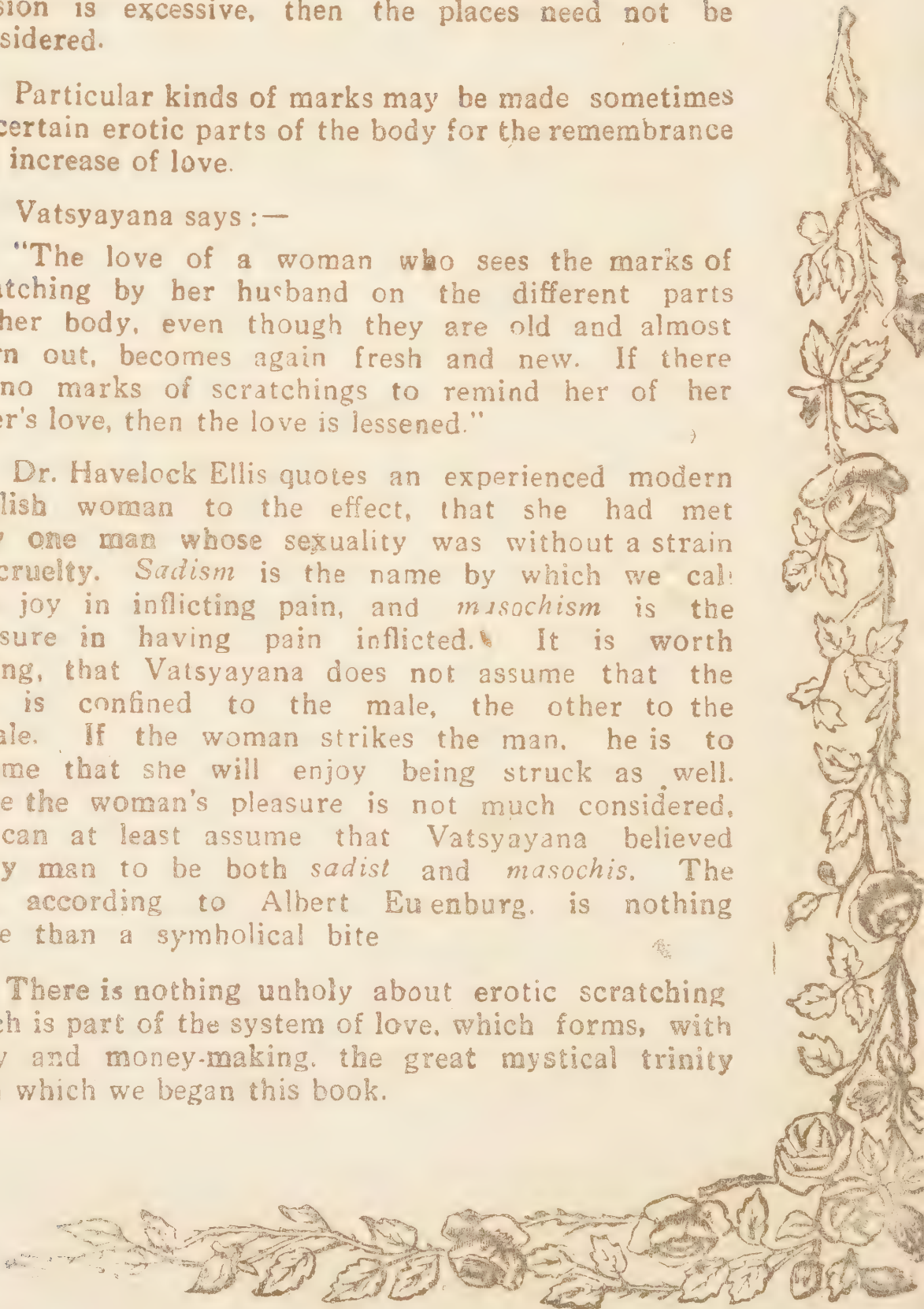
Particular kinds of marks may be made sometimes on certain erotic parts of the body for the remembrance and increase of love.

Vatsyayana says :—

"The love of a woman who sees the marks of scratching by her husband on the different parts of her body, even though they are old and almost worn out, becomes again fresh and new. If there be no marks of scratchings to remind her of her lover's love, then the love is lessened."

Dr. Havelock Ellis quotes an experienced modern English woman to the effect, that she had met only one man whose sexuality was without a strain of cruelty. *Sadism* is the name by which we call this joy in inflicting pain, and *masochism* is the pleasure in having pain inflicted. It is worth noting, that Vatsyayana does not assume that the one is confined to the male, the other to the female. If the woman strikes the man, he is to assume that she will enjoy being struck as well. Since the woman's pleasure is not much considered, we can at least assume that Vatsyayana believed every man to be both *sadist* and *masochist*. The kiss, according to Albert Euenburg, is nothing more than a symbolical bite

' There is nothing unholy about erotic scratching which is part of the system of love, which forms, with piety and money-making, the great mystical trinity with which we began this book.



When a man ever sees the marks of scratching made by him on the body of his beloved, his love is renewed for her again for their happy union

The learned Sage is of opinion that a man, who carries the marks of scratchings and bitings on some parts of his body, influences the mind of a woman in the same way as the marks on a young woman influence the mind of a woman. "In short, nothing tends to increase love as much as the effects of scratchings and bitings.

The young bridegroom who wishes to insure the love of his bride towards him, should know that the sensitive parts in a woman's body are, the cheeks, the lips, the breasts, the clitoris and the vaginal orifice; and that the actions that excite the nerves of these parts are rubbing scratching, kissing and biting. These actions performed at suitable parts prepare the bride for the sexual act and enable her to reach her climax soon.

Kissing is an action always resorted to before sexual embrace Vatsyayana is of opinion that all the parts, that can be kissed, should better be slightly bitten. Biting is only a form of intensified kissing and it should be so gentle, as to produce only a pleasurable sensation in the woman and no discomfort.

Blows and Rods.

It is remarkable that in discussing the blows given by lovers, Vatsyayana considers only those inflicted with the open hand or the closed fist.

It appears in the Kama Sutra of Vatsyanyana as follows :—

“Blows with the fist are given on the back of the wife while she is sitting on the lap of her husband, and she should give blows in return, while making the cooing and weeping sound; while the woman is engaged in congress, the space between breasts should be struck with the back of the hand slowly at first, and then proportionally to the increasing excitement until the end.”

The rod and the lash as part of the equipment of a brothel, date back to the dawn of history. The *Kama Sutra* does discuss and condemn the erotic use of various cutting and piercing implements. It was customary in ancient India, at least in certain provinces, to slash the cheeks and the breasts of one's mistress to indicate the favour of one's affections.

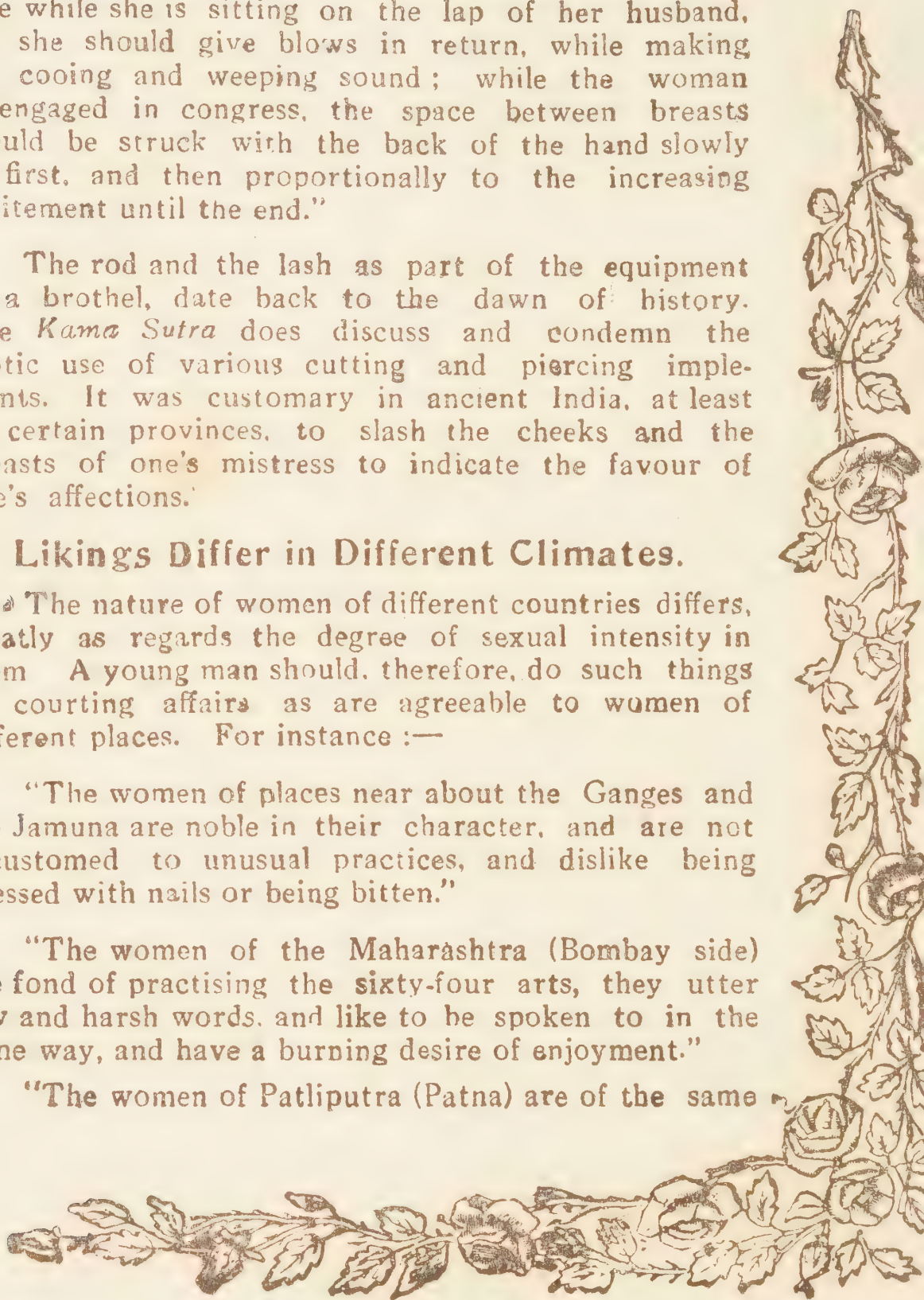
Likings Differ in Different Climates.

“The nature of women of different countries differs, greatly as regards the degree of sexual intensity in them. A young man should, therefore, do such things in courting affairs as are agreeable to women of different places. For instance :—

“The women of places near about the Ganges and the Jamuna are noble in their character, and are not accustomed to unusual practices, and dislike being pressed with nails or being bitten.”

“The women of the Maharashtra (Bombay side) are fond of practising the sixty-four arts, they utter low and harsh words, and like to be spoken to in the same way, and have a burning desire of enjoyment.”

“The women of Patliputra (Patna) are of the same



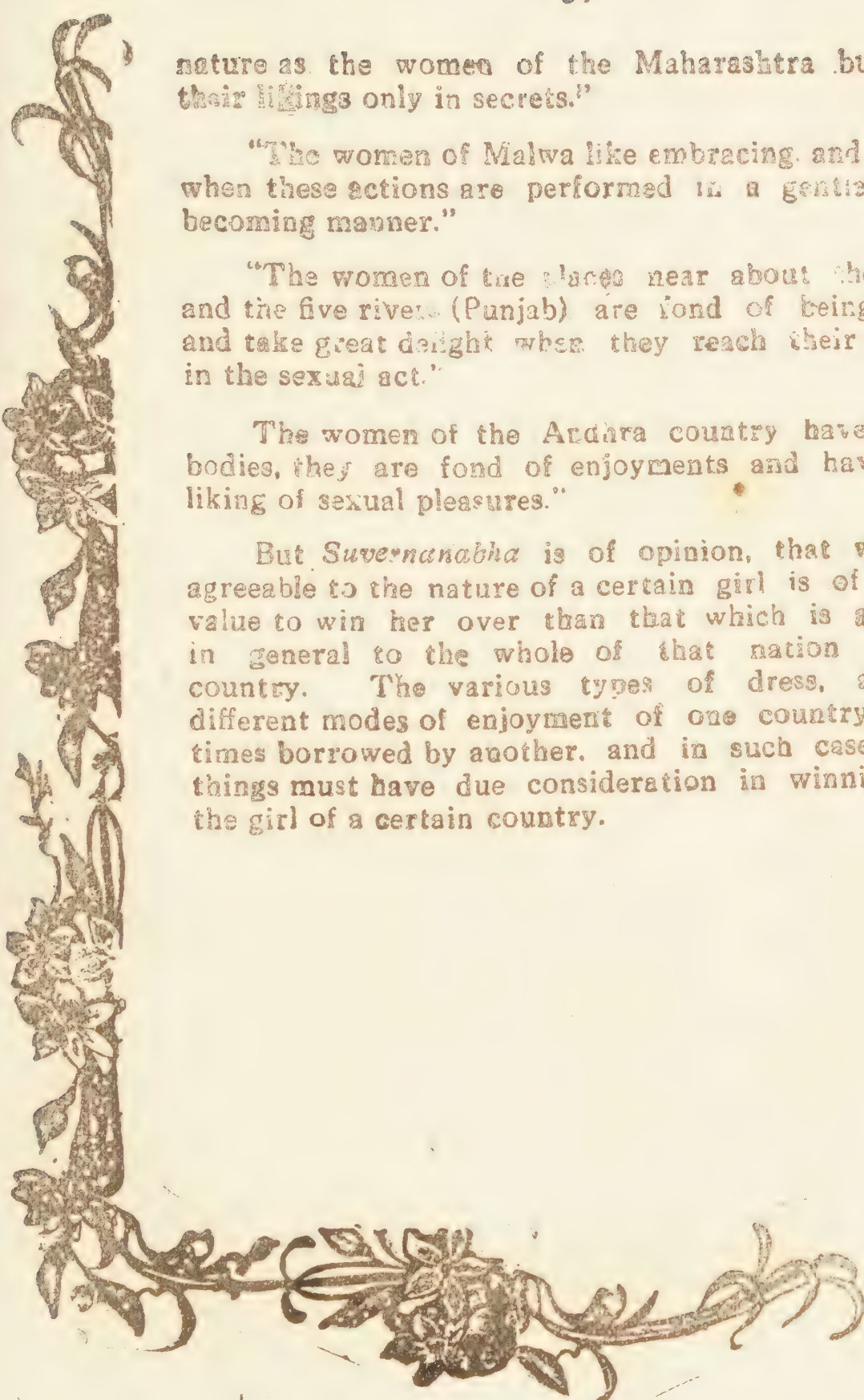
nature as the women of the Maharashtra but show their likings only in secrets."

"The women of Malwa like embracing and kissing, when these actions are performed in a gentle and a becoming manner."

"The women of the places near about the Indus and the five rivers (Punjab) are fond of being kissed and take great delight when they reach their orgasm in the sexual act."

The women of the Andara country have tender bodies, they are fond of enjoyments and have great liking of sexual pleasures."

But *Suvernabhā* is of opinion, that which is agreeable to the nature of a certain girl is of greater value to win her over than that which is agreeable in general to the whole of that nation or the country. The various types of dress, and the different modes of enjoyment of one country are at times borrowed by another, and in such cases, these things must have due consideration in winning over the girl of a certain country.



Chapter VIII.

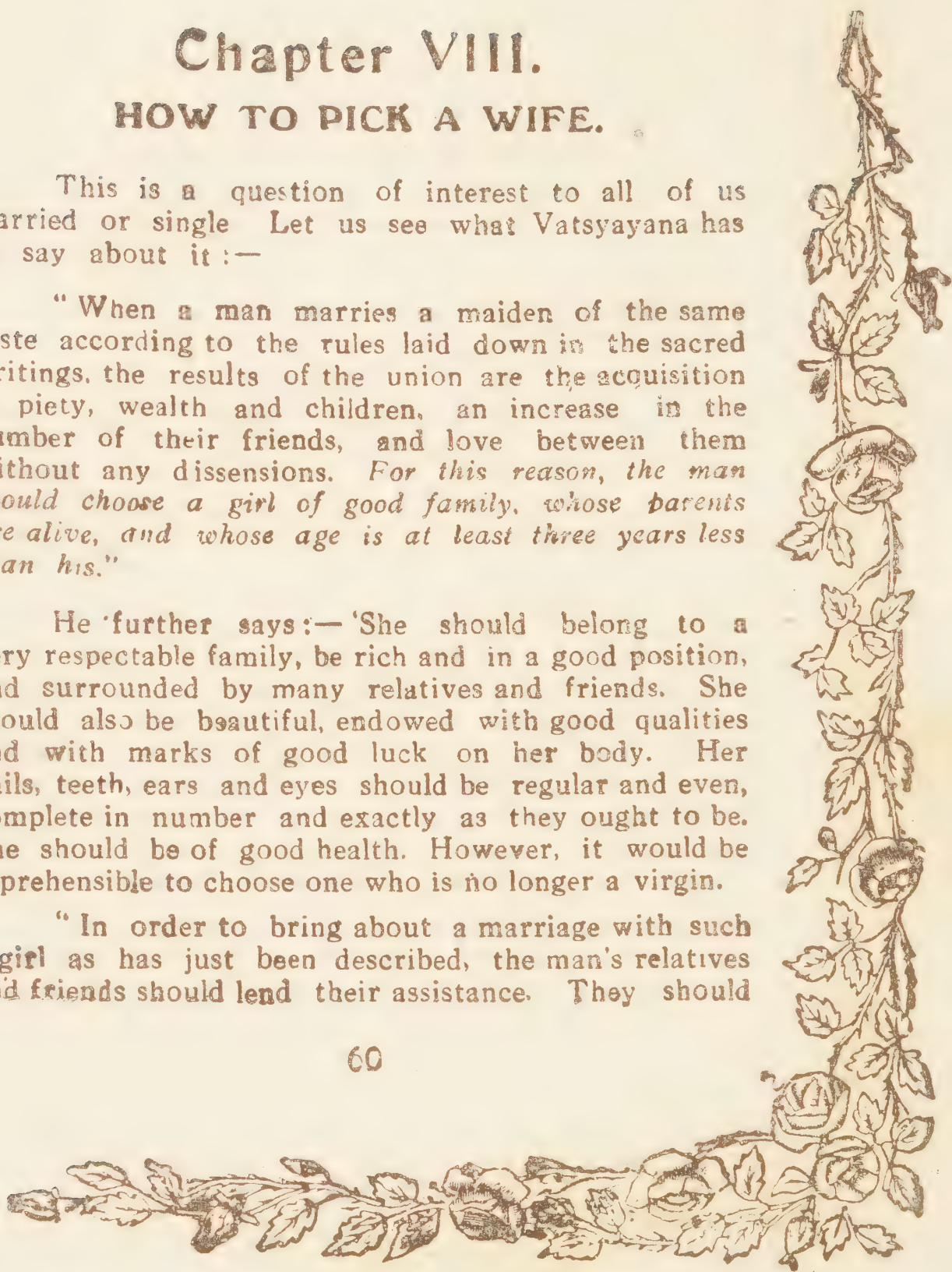
HOW TO PICK A WIFE.

This is a question of interest to all of us married or single. Let us see what Vatsyayana has to say about it:—

"When a man marries a maiden of the same caste according to the rules laid down in the sacred writings, the results of the union are the acquisition of piety, wealth and children, an increase in the number of their friends, and love between them without any dissensions. *For this reason, the man should choose a girl of good family, whose parents are alive, and whose age is at least three years less than his.*"

He further says:— 'She should belong to a very respectable family, be rich and in a good position, and surrounded by many relatives and friends. She should also be beautiful, endowed with good qualities and with marks of good luck on her body. Her nails, teeth, ears and eyes should be regular and even, complete in number and exactly as they ought to be. She should be of good health. However, it would be reprehensible to choose one who is no longer a virgin.

"In order to bring about a marriage with such a girl as has just been described, the man's relatives and friends should lend their assistance. They should



tell the girl's parents about all the faults and vices of every other man who is courting her, and at the same time they should greatly exaggerate the merits of their friend, especially as to the nobility of his descent, in such a way as to make the parents like him. They should talk to such relatives as have an influence with the girl's mother. One of his friends might disguise himself as a fortune-teller, and might foretell good luck and future riches for his friend, declaring that the position of the planets on his body are auspicious."

Girl Who Can Make a Good Wife

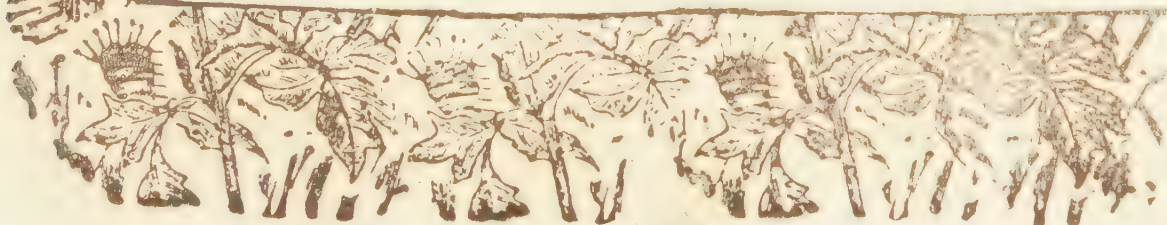
According to Vatsyayana, she should be beautiful and amiable, with auspicious body marks; she should have a liking for good qualities in other people, and also a liking for wealth. She should take a delight in sexual union resulting from love, and should have a firm mind, and be of the same class as the man with regard to sexual enjoyment.

She should be always liking to acquire experience and knowledge; she should be free from avarice, and should always have a liking for social gatherings. She should besides be a lover of arts.

"Before consenting to marriage, each side should be convinced of the fortune, lucky signs, and other favourable indications;" for as *Ghotakamukha* says, a man should not get married capriciously.

Girls to be Discarded for Marriage.

One should not marry a girl who sleeps, weeps, or leaves the house at the time when her parents are being asked for her hand. One should not marry



a girl betrothed to another. The following classes are also to be avoided :—

One who remains hidden when her suitor appears.

One who has an unpleasant-sounding name.

One who has a flat nose.

One whose nostrils are high.

One who is shaped like a boy.

One who does not stand up straight.

One who has a protuberant forehead.

One who is bald.

One who does not love purity.

One who has been polluted by others.

One who has a rumour or goitre.

One who is in any way disfigured.

One who is already sexually mature.

One who has an elder sister still unmarried.

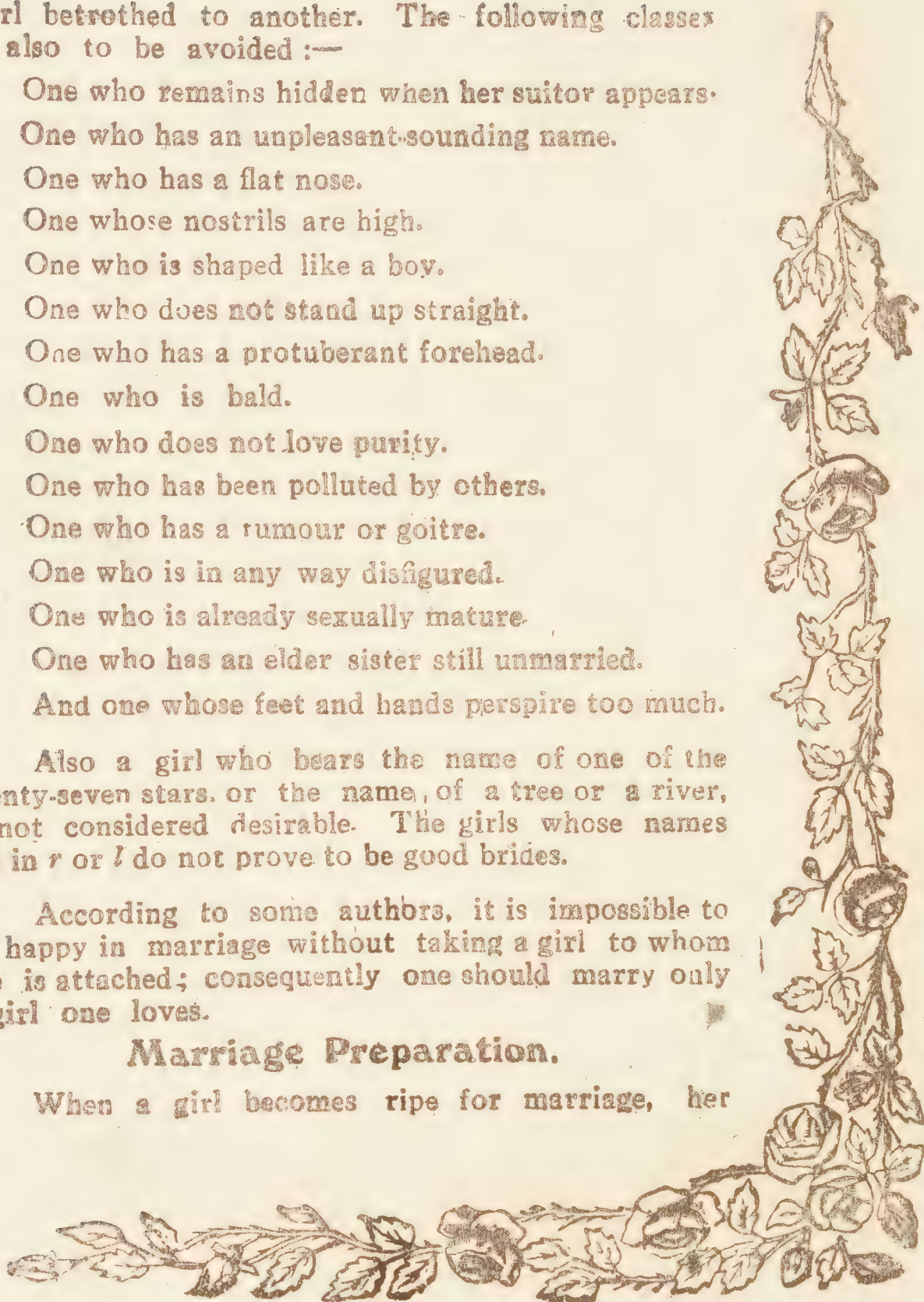
And one whose feet and hands perspire too much.

Also a girl who bears the name of one of the twenty-seven stars, or the name of a tree or a river, is not considered desirable. The girls whose names end in *r* or *l* do not prove to be good brides.

According to some authors, it is impossible to be happy in marriage without taking a girl to whom one is attached; consequently one should marry only a girl one loves.

Marriage Preparation.

When a girl becomes ripe for marriage, her





parents should dress her coquettishly and let her be brought there where she can be seen by everyone. Every afternoon, after having decked her out elegantly, they should send her with her young companions to games, sacrifices, and marriage ceremonies, so that she may be seen to advantage. They must display her as though she were a sort of merchandise.

They should kindly receive all persons of good appearance and prospects whom their friends have brought with a view to marrying their daughter. These suitors should be introduced to the girl, dressed and bejewelled in her very best. This being done they should decide upon a certain day for arranging the marriage. On this day, when the persons concerned have arrived, the parents of the girl should invite them to bathe and dine.



Chapter IX.

THE LADY MESSENGER.

Gonikaputra is of opinion that, "when her lover has been very secretly shown, the man should secure and send to her a messenger, with whom she may be already acquainted, and in whom she confides."

The messenger should tell her about the love of the man as follows:—

"Hear this; O, lovely girl, this man, born of high family, having seen your beauty, has gone mad on your account. This young man is very gentle and tender by nature. He has never been so impressed by any lovely face as by yours. It is possible he may even die if you refuse accepting his love."

If the girl listens to these with a favourable ear, the next day the messenger should again talk to her on the subject of the same man, and relate to her such stories as of Shakuntla and Dushyanta. She should also tell her the strength of the man his skill in different kinds of enjoyments, his good looks, and such other qualities as she would like her husband to possess.

According to Vatsyayana, if the woman be not acquainted with the man at all, the messenger should gain her over by praising his good qualities and by



telling different stories of his love for her.

But *Auddālaka* says, that when a man and a woman are not personally known to each other, employment of a messenger is useless.

The followers of *Babharvya* say, that even though they are not known to each other, in order to show their love, the employment of a messenger is necessary.

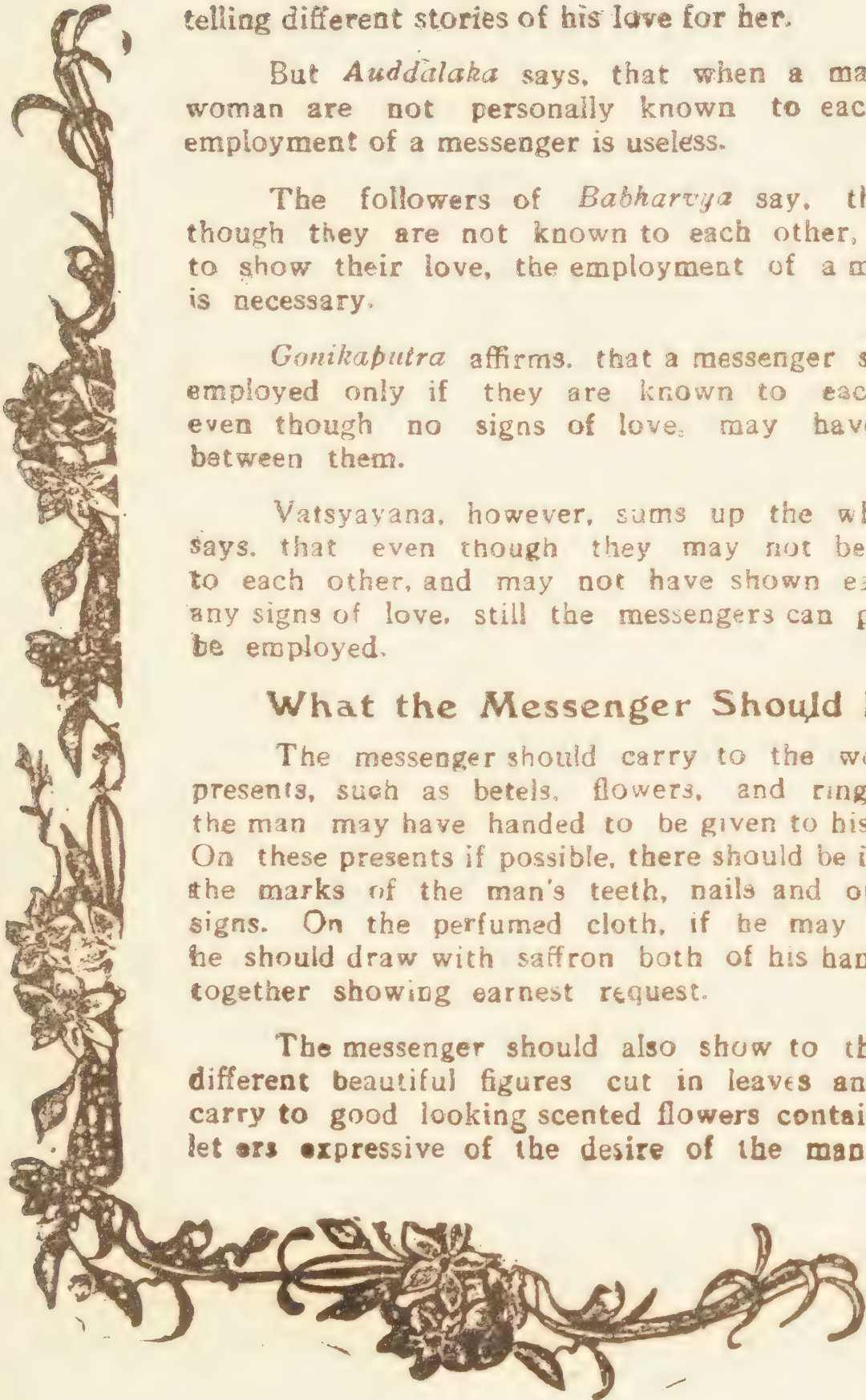
Gonikaputra affirms, that a messenger should be employed only if they are known to each other, even though no signs of love, may have passed between them.

Vatsyayana, however, sums up the whole and says, that even though they may not be known to each other, and may not have shown each other any signs of love, still the messengers can profitably be employed.

What the Messenger Should Do.

The messenger should carry to the woman the presents, such as betels, flowers, and rings, which the man may have handed to be given to his beloved. On these presents if possible, there should be impressed the marks of the man's teeth, nails and other such signs. On the perfumed cloth, if he may send her, he should draw with saffron both of his hands joined together showing earnest request.

The messenger should also show to the woman different beautiful figures cut in leaves and should carry to good looking scented flowers containing love letters expressive of the desire of the man, and she



should also cause her to send in return affectionate presents to the man also.

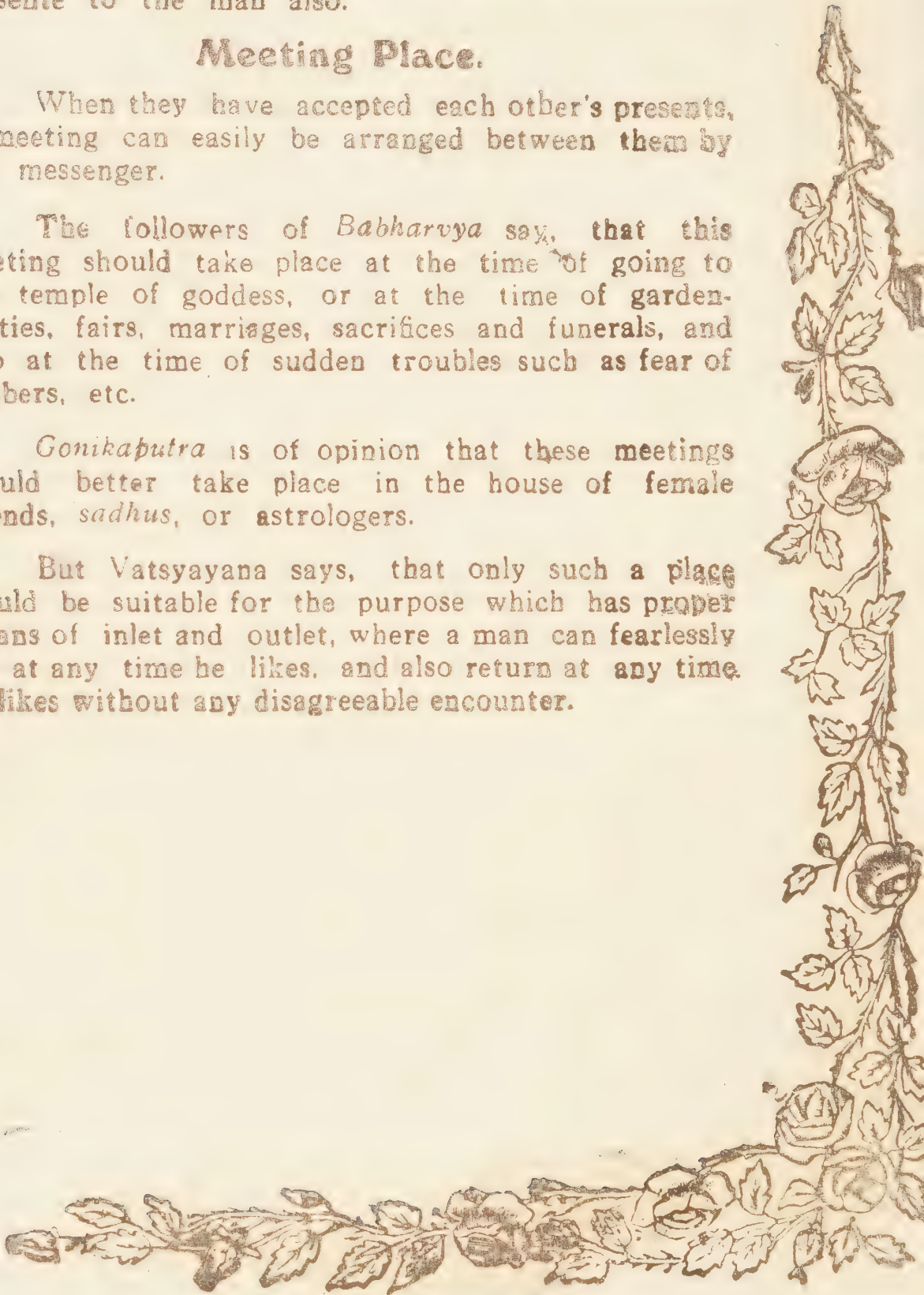
Meeting Place.

When they have accepted each other's presents, a meeting can easily be arranged between them by the messenger.

The followers of *Babharvya* say, that this meeting should take place at the time of going to the temple of goddess, or at the time of garden-parties, fairs, marriages, sacrifices and funerals, and also at the time of sudden troubles such as fear of robbers, etc.

Gonikaputra is of opinion that these meetings should better take place in the house of female friends, *sadhus*, or astrologers.

But *Vatsyayana* says, that only such a place would be suitable for the purpose which has proper means of inlet and outlet, where a man can fearlessly go at any time he likes, and also return at any time he likes without any disagreeable encounter.





Chapter X.

THE MARRIAGE.

Vatsyayana says:—"During the three days immediately following the wedding, the man and the woman should sleep on the floor, abstaining from sexual pleasures. The next seven days they should bathe to the sound of joyful musical instruments, dress and ornament themselves, dine together, and exchange polite conversation with their relatives and with others who have been present at the wedding ceremony. This applies to people of all castes.

The Tenth Day.

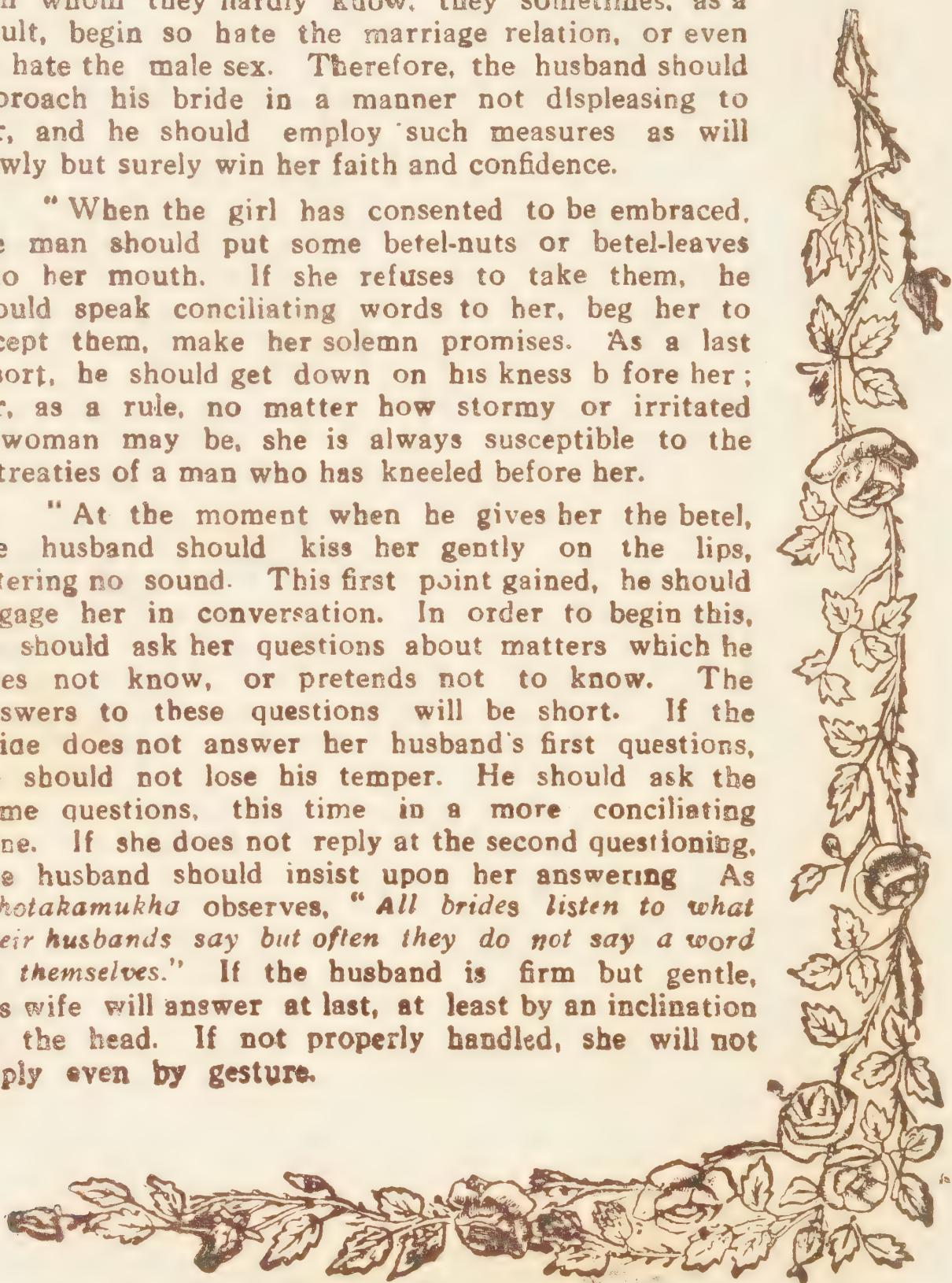
"In the evening of the tenth day, the husband should begin to talk gently to his young wife in such a way as to inspire confidence in her." Some authors assert that, in order to win her over completely, he should not speak to her at all during three days. The disciples of *Babharvya*, however, say that if a man remains mute for three days, it is to be feared that the young bride may be disgusted to see him motionless like a statue for so long. He will be considered weak by her. Vatsyayana is of opinion that the husband should begin by gaining his wife's confidence, abstaining at first from sexual pleasures.

"Women being gentle by nature, wish to be

handled gently : if they suffer brutal assaults from men whom they hardly know, they sometimes, as a result, begin so hate the marriage relation, or even to hate the male sex. Therefore, the husband should approach his bride in a manner not displeasing to her, and he should employ such measures as will slowly but surely win her faith and confidence.

" When the girl has consented to be embraced, the man should put some betel-nuts or betel-leaves into her mouth. If she refuses to take them, he should speak conciliating words to her, beg her to accept them, make her solemn promises. As a last resort, he should get down on his knees before her ; for, as a rule, no matter how stormy or irritated a woman may be, she is always susceptible to the entreaties of a man who has kneeled before her.

" At the moment when he gives her the betel, the husband should kiss her gently on the lips, uttering no sound. This first point gained, he should engage her in conversation. In order to begin this, he should ask her questions about matters which he does not know, or pretends not to know. The answers to these questions will be short. If the bride does not answer her husband's first questions, he should not lose his temper. He should ask the same questions, this time in a more conciliating tone. If she does not reply at the second questioning, the husband should insist upon her answering. As *Ghotakamukha* observes, "*All brides listen to what their husbands say but often they do not say a word of themselves.*" If the husband is firm but gentle, his wife will answer at last, at least by an inclination of the head. If not properly handled, she will not reply even by gesture.





"If the man has known her before marriage, he may carry on a conversation with her through an intermediary, such as a woman who has her confidence, and also that of the husband. On such an occasion the girl will smile, her head bent towards the ground; if the woman intermediary says more than the bride wants to hear, she will scold her and try to pick a quarrel. The woman friend should jokingly say something that the young bride does not want to have said, adding, "That's what she says," and then she would smile and glance knowingly towards the husband

"If the young woman is on familiar terms with her husband; she will place near him, without saying anything, the betel, nuts, the ointment and the garlands which he may have asked for. These she has perhaps hidden in her garments, prepared for the occasion.

"While she is busy in this, the man should touch her young breasts in the way of pressing gently with the nails, and if she prevents him from doing this he should say to her *"I will not do it again if you will embrace me,* and should in this way cause her to embrace him. While he is being embraced by her, he should pass his hand repeatedly over and above her body. By and by he should place her in his lap, and try more and more to gain her consent.

"And if she will not yield to him, he should frighten her by saying, *"I shall impress marks of my teeth and nails on your lips and breasts, and then make similar marks on my own body and shall tell my friend that you did them."*



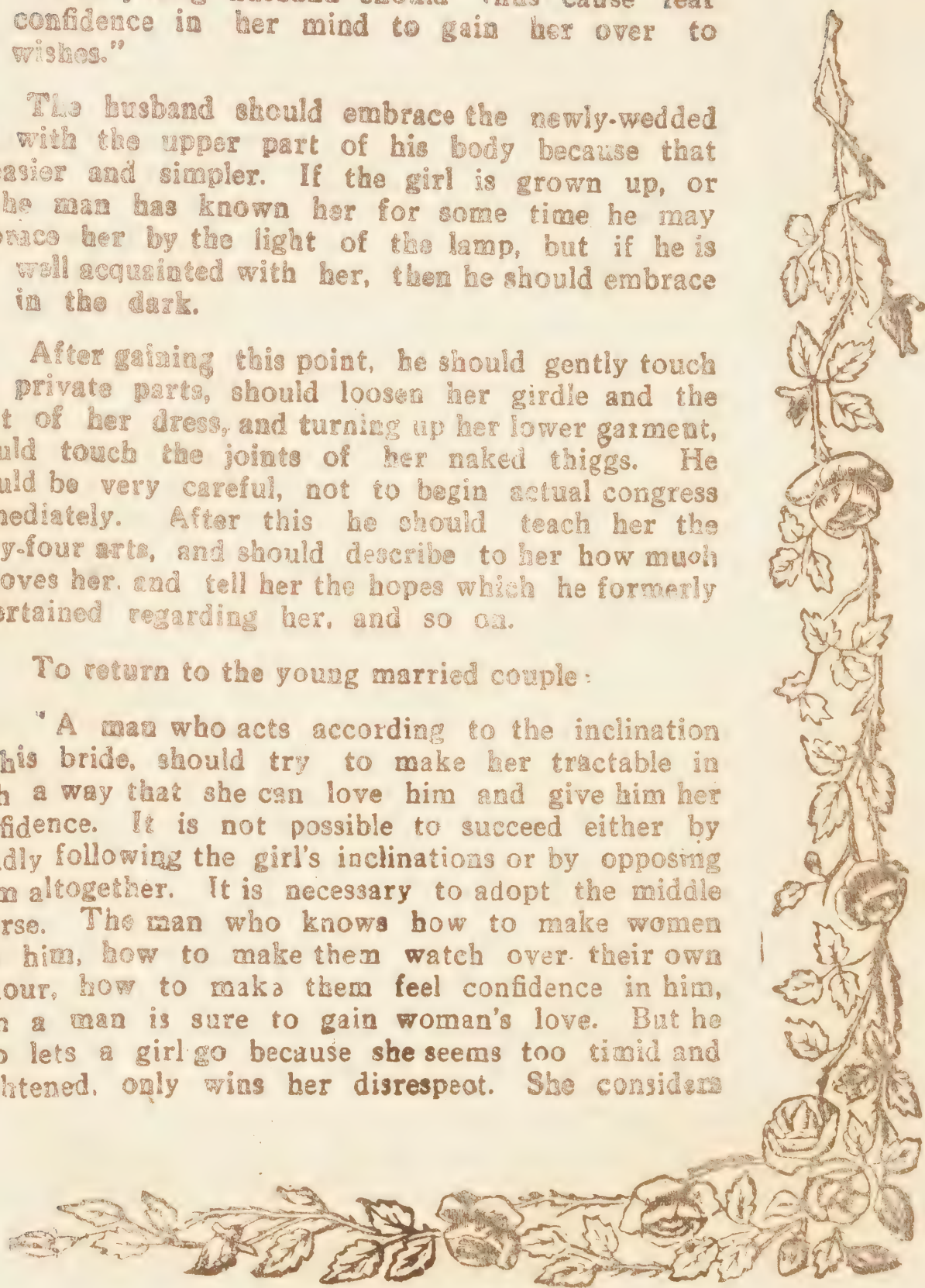
"The young husband should thus cause fear and confidence in her mind to gain her over to his wishes."

The husband should embrace the newly-wedded girl with the upper part of his body because that is easier and simpler. If the girl is grown up, or if the man has known her for some time he may embrace her by the light of the lamp, but if he is not well acquainted with her, then he should embrace her in the dark.

After gaining this point, he should gently touch her private parts, should loosen her girdle and the knot of her dress, and turning up her lower garment, should touch the joints of her naked thighs. He should be very careful, not to begin actual congress immediately. After this he should teach her the sixty-four arts, and should describe to her how much he loves her, and tell her the hopes which he formerly entertained regarding her, and so on.

To return to the young married couple :

"A man who acts according to the inclination of his bride, should try to make her tractable in such a way that she can love him and give him her confidence. It is not possible to succeed either by blindly following the girl's inclinations or by opposing them altogether. It is necessary to adopt the middle course. The man who knows how to make women like him, how to make them watch over their own honour, how to make them feel confidence in him, such a man is sure to gain woman's love. But he who lets a girl go because she seems too timid and frightened, only wins her disrespect. She considers



him as a beast who does not know how to govern the spirit of a woman. However, a girl, taken by force into marital relations by a man who does not understand the feminine heart, becomes nervous, restless and depressed. She feels a sudden and violent disgust for the man who has violated her. She falls into a state of despair, and becomes the enemy of the whole male sex; or if she particularly detests her husband, she has recourse to other men."

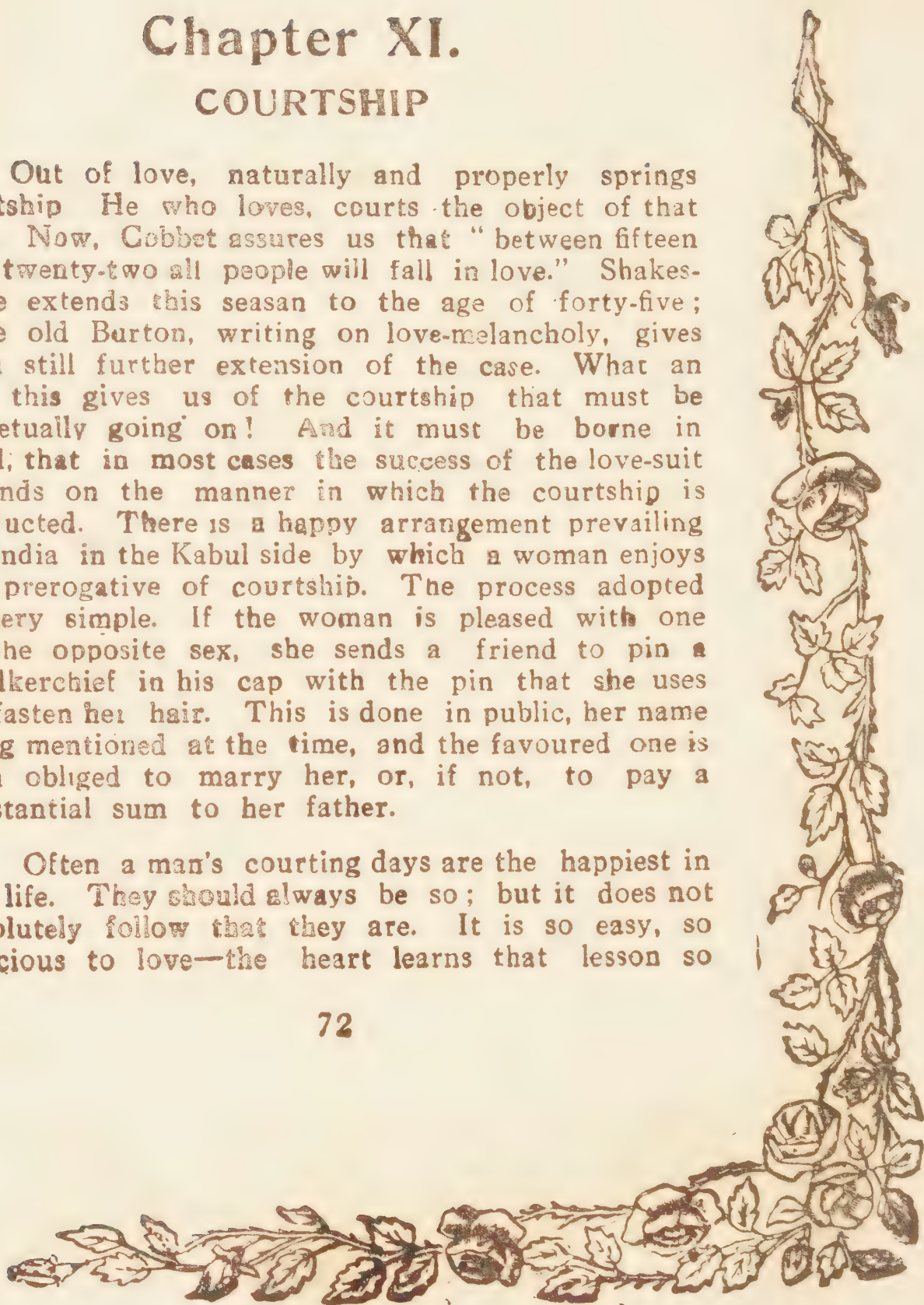


Chapter XI.

COURTSHIP

Out of love, naturally and properly springs courtship. He who loves, courts the object of that love. Now, Cobbet assures us that "between fifteen and twenty-two all people will fall in love." Shakespeare extends this season to the age of forty-five; while old Burton, writing on love-melancholy, gives us a still further extension of the case. What an idea this gives us of the courtship that must be perpetually going on! And it must be borne in mind, that in most cases the success of the love-suit depends on the manner in which the courtship is conducted. There is a happy arrangement prevailing in India in the Kabul side by which a woman enjoys the prerogative of courtship. The process adopted is very simple. If the woman is pleased with one of the opposite sex, she sends a friend to pin a handkerchief in his cap with the pin that she uses to fasten her hair. This is done in public, her name being mentioned at the time, and the favoured one is then obliged to marry her, or, if not, to pay a substantial sum to her father.

Often a man's courting days are the happiest in his life. They should always be so; but it does not absolutely follow that they are. It is so easy, so delicious to love—the heart learns that lesson so





readily—but the expression of that love, in accordance with set forms and conventional rules, is often a trial rather than otherwise. The bashful man finds himself constantly put to blush. The man unaccustomed to society—and to ladies society especially—is for ever at fault. Both are nervous, anxious, and ill at ease. Both need the advice and suggestions of those who have acquired their experience. That advice and those suggestions are not always readily obtained; but a book may often be consulted with as much profit as a friend, and with that conviction this chapter has been drawn up. It is brief but comprehensive: the subject is regarded from all points of view, and the information given has the recommendation of being thoroughly practical in its character.

“How delicious is the winning
Of a kiss at love's beginning.
When two mutual hearts are singing
For the knot there's no untying.”

In olden times, a court was a place where the king and queen went at certain times to listen to the requests and petitions of the people. Those who presented petitions were said to *sue*, and were, therefore, called *suitors*. Afterwards the word was applied to the lover who paid *court* to or became a suitor for the hand of a lady (presumably the queen of his affections) with the desire of winning her love.

In the earliest savage forms of courtship man fought his rivals, then captured the woman by strength and bore her away to his cave, or rude hut, there to be his slave sometimes aiding him in his agricultural



pursuits, or fighting by his side in the skirmishes that occurred, for possession of land.

Later, as the world became more civilized, man came to have choice, and gained his wife in various ways—stole her away, or brought her from her parents, the price varying with the youth and beauty of the young woman, who had no voice in the matter at all.

Many nations contract marriages to this day in like manner, and the custom of the Japanese, when sell their girls to people who may be in the country for a time, has lately been brought to public notice.

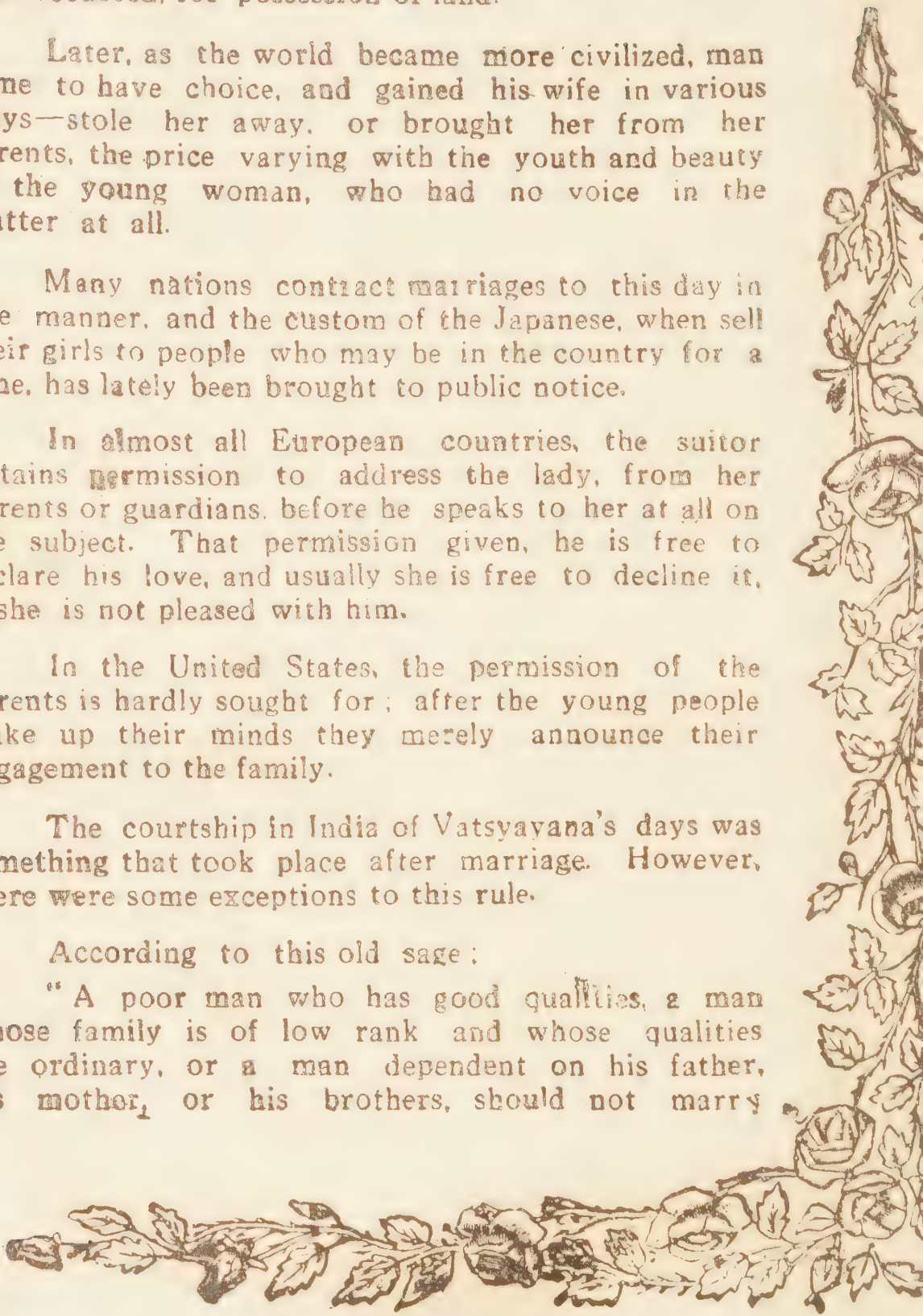
In almost all European countries, the suitor obtains permission to address the lady, from her parents or guardians, before he speaks to her at all on the subject. That permission given, he is free to declare his love, and usually she is free to decline it, if she is not pleased with him.

In the United States, the permission of the parents is hardly sought for; after the young people make up their minds they merely announce their engagement to the family.

The courtship in India of Vatsyayana's days was something that took place after marriage. However, there were some exceptions to this rule.

According to this old sage :

"A poor man who has good qualities, a man whose family is of low rank and whose qualities are ordinary, or a man dependent on his father, his mother, or his brothers, should not marry

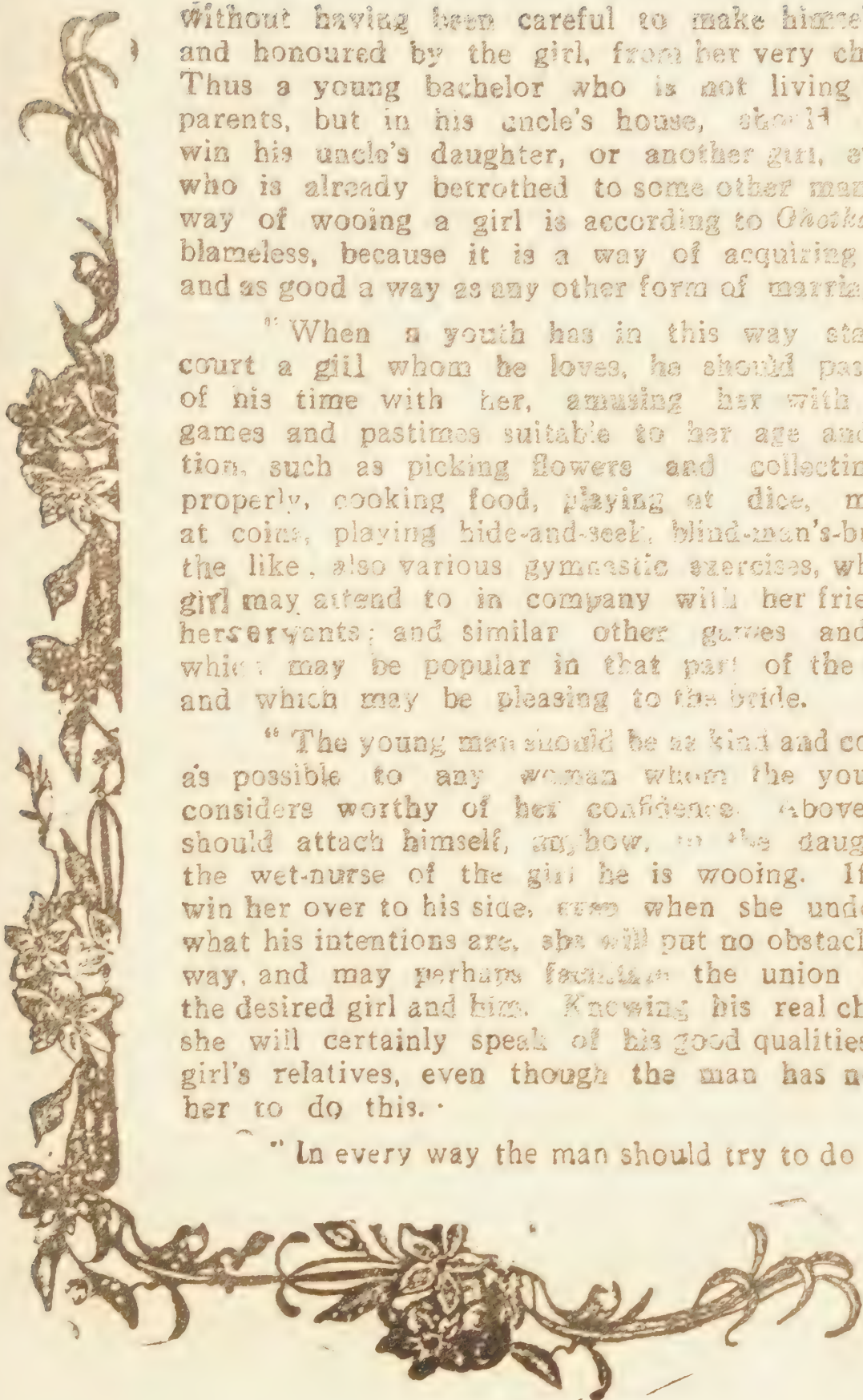


Without having been careful to make himself loved and honoured by the girl, from her very childhood. Thus a young bachelor who is not living with his parents, but in his uncle's house, should try to win his uncle's daughter, or another girl, even one who is already betrothed to some other man. This way of wooing a girl is according to *Ghotkarukha*, blameless, because it is a way of acquiring wealth, and as good a way as any other form of marriage.

"When a youth has in this way started to court a girl whom he loves, he should pass much of his time with her, amusing her with various games and pastimes suitable to her age and constitution, such as picking flowers and collecting them properly, cooking food, playing at dice, matching at coins, playing hide-and-seek, blind-man's-buff, and the like, also various gymnastic exercises, which the girl may attend to in company with her friends and her servants; and similar other games and plays which may be popular in that part of the country and which may be pleasing to the bride.

"The young man should be as kind and courteous as possible to any woman whom the young girl considers worthy of her confidence. Above all he should attach himself, anyhow, to the daughter of the wet-nurse of the girl he is wooing. If he can win her over to his side, even when she understands what his intentions are, she will put no obstacle in his way, and may perhaps facilitate the union between the desired girl and him. Knowing his real character, she will certainly speak of his good qualities to the girl's relatives, even though the man has not asked her to do this.

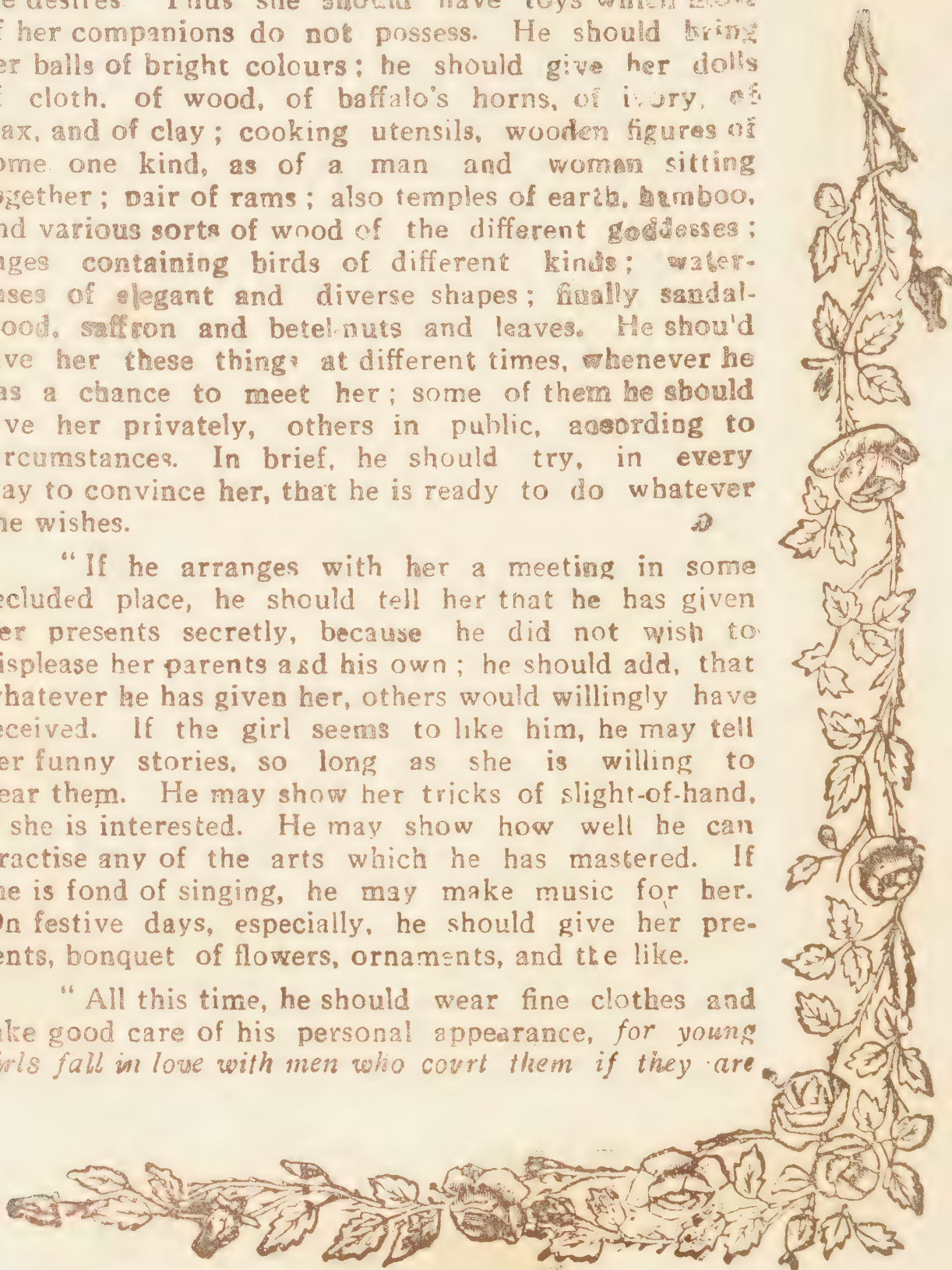
"In every way the man should try to do what is



pleasing to the girl, and to obtain for her whatever she desires. Thus she should have toys which most of her companions do not possess. He should bring her balls of bright colours; he should give her dolls of cloth, of wood, of buffalo's horns, of ivory, of wax, and of clay; cooking utensils, wooden figures of some one kind, as of a man and woman sitting together; pair of rams; also temples of earth, bamboo, and various sorts of wood of the different goddesses; cages containing birds of different kinds; water-cases of elegant and diverse shapes; finally sandal-wood, saffron and betel-nuts and leaves. He should give her these things at different times, whenever he has a chance to meet her; some of them he should give her privately, others in public, according to circumstances. In brief, he should try, in every way to convince her, that he is ready to do whatever she wishes.

"If he arranges with her a meeting in some secluded place, he should tell her that he has given her presents secretly, because he did not wish to displease her parents and his own; he should add, that whatever he has given her, others would willingly have received. If the girl seems to like him, he may tell her funny stories, so long as she is willing to hear them. He may show her tricks of slight-of-hand, if she is interested. He may show how well he can practise any of the arts which he has mastered. If she is fond of singing, he may make music for her. On festive days, especially, he should give her presents, bouquet of flowers, ornaments, and the like.

"All this time, he should wear fine clothes and take good care of his personal appearance, for young girls fall in love with men who court them if they are



good-looking and well dressed. When' women feel love, they make no efforts to conquer the object of their affections."

How to know that the girl loves the lover.

The following are the sure signs, as Vatsyayana says, to know that the girl loves the man and wishes to marry him :—

"She never looks at the young man's face, and she blushes when she sees him ;

She manages to give him fleeting glimpses of her arms and legs ;

She watches him secretly when he goes away ;

When he asks her a question, she bashfully turns away her head and answers him indistinctly in disconnected phrases ;

She likes to be in his company ;

When she see him in the distance, she speaks loudly to her servants, thus hoping to catch his attention ;

Under one pretext or another, she shows him various objects ;

She tells him fables and stories very slowly in order to prolong the conversation ;

She embraces and kisses the baby she is holding while he looks on ;

She puts ornament marks on his servants' foreheads ;

She carries herself out in lively and graceful movements when her servants speak gaily to her in her lover's presence ;



She confides herself in his friends, and shows them respect ;

She is good to his servants, asks them to do things for her, as though she were their mistress, and listens attentively to them when they speak to someone else about their master ;

She goes into his house when his foster mother's daughter invites her there, and with her assistance, arranges matter in such a way that she can talk and play with him ;

She tries to avoid being seen by her beloved when she is not dressed and ornamented at her best ;

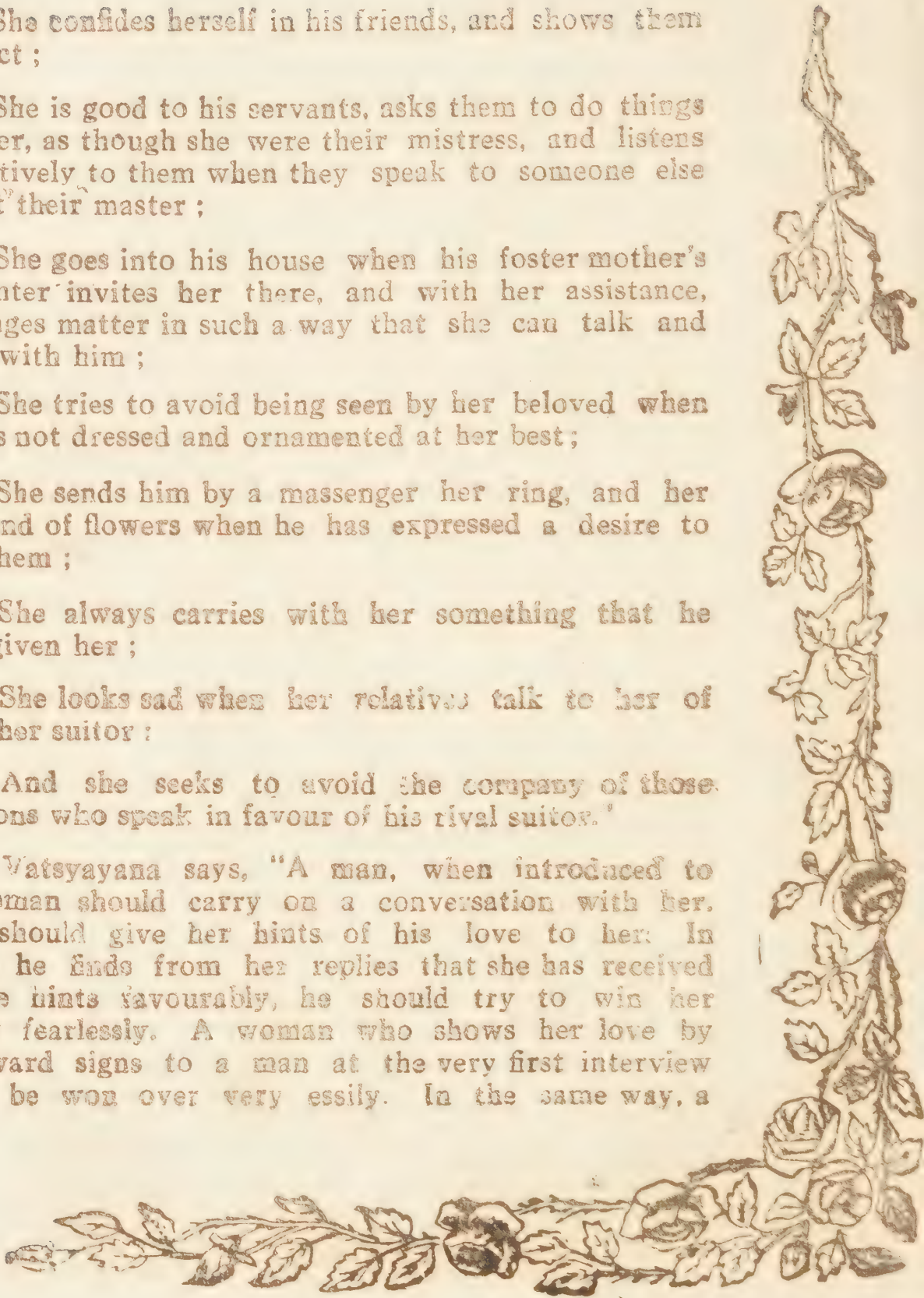
She sends him by a messenger her ring, and her garland of flowers when he has expressed a desire to see them ;

She always carries with her something that he has given her ;

She looks sad when her relatives talk to her of another suitor :

And she seeks to avoid the company of those persons who speak in favour of his rival suitor."

Vatsyayana says, "A man, when introduced to a woman should carry on a conversation with her. He should give her hints of his love to her. In case he finds from her replies that she has received these hints favourably, he should try to win her over fearlessly. A woman who shows her love by outward signs to a man at the very first interview will be won over very easily. In the same way, a



pleasing woman, who, when addressed in loving words, replies openly in words of love, should be considered to have been won over at that very moment. With regard to all women, of whatever type the general rule is, that those who make an open manifestation of love, are easily won over.

How to Win a Loving Girl.

Now when the girl begins to show her love by outward signs and motions, as described above, the lover should try to gain her over entirely by the following ways and means, as described by Vatsyayana.

"When the youngman and the girl play together, he should intentionally hold her hard.

"He should show her a couple of miniature figures of human beings cut in leaf, and, at intervals, other things of the same sort.

"When they engage in aquatic sports, he should dive at a distance from her and come up near her.

"He should seem charmed with new foliage of the trees, and other similar things.

"He should tell her how he is suffering because of his love for her.

"He should tell her of the beautiful dream he has had with regard to other women.

"At parties and assemblies of the caste, he should sit beside her and touch her hands and feet under one pretext or another.

"Every time he gives her a present receives one



from her, his countenance should express the intensity of his love

"He should spill upon her the water which he has received to rinse his mouth; and if he finds himself with her in a solitary place, she should make love to her, telling her the true state of his heart, but not distressing her in any way.

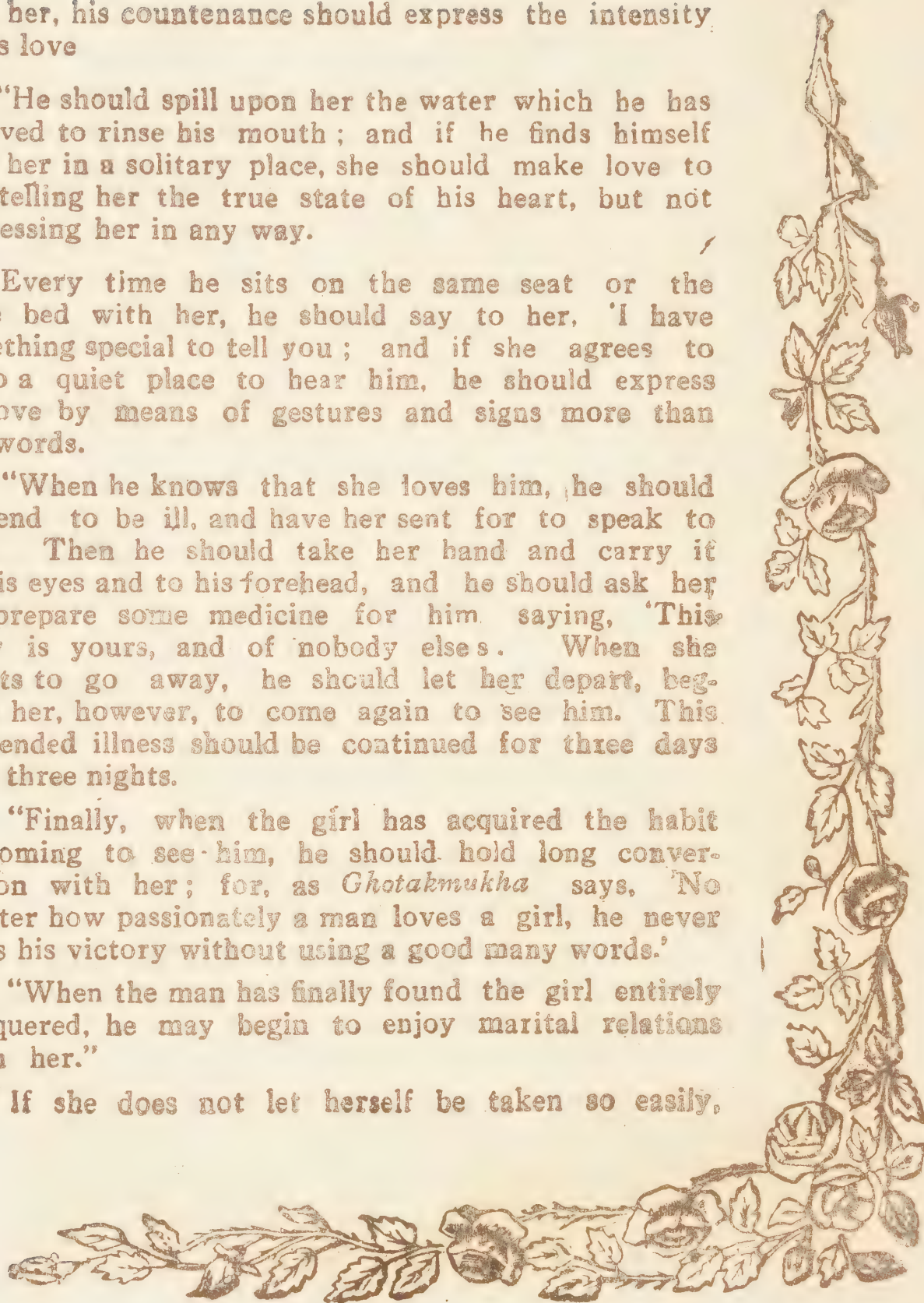
Every time he sits on the same seat or the same bed with her, he should say to her, 'I have something special to tell you; and if she agrees to go to a quiet place to hear him, he should express his love by means of gestures and signs more than by words.

"When he knows that she loves him, he should pretend to be ill, and have her sent for to speak to him. Then he should take her hand and carry it to his eyes and to his forehead, and he should ask her to prepare some medicine for him, saying, 'This duty is yours, and of nobody else's. When she wants to go away, he should let her depart, begging her, however, to come again to see him. This pretended illness should be continued for three days and three nights.

"Finally, when the girl has acquired the habit of coming to see him, he should hold long conversation with her; for, as *Ghotakmukha* says, 'No matter how passionately a man loves a girl, he never wins his victory without using a good many words.'

"When the man has finally found the girl entirely conquered, he may begin to enjoy marital relations with her."

☉ If she does not let herself be taken so easily,



Vatsyayana suggests other ways of gaining her confidence, through her fostermother or through her trusted friends or through servants. The great religious philosopher seems to find nothing wrong in all this.



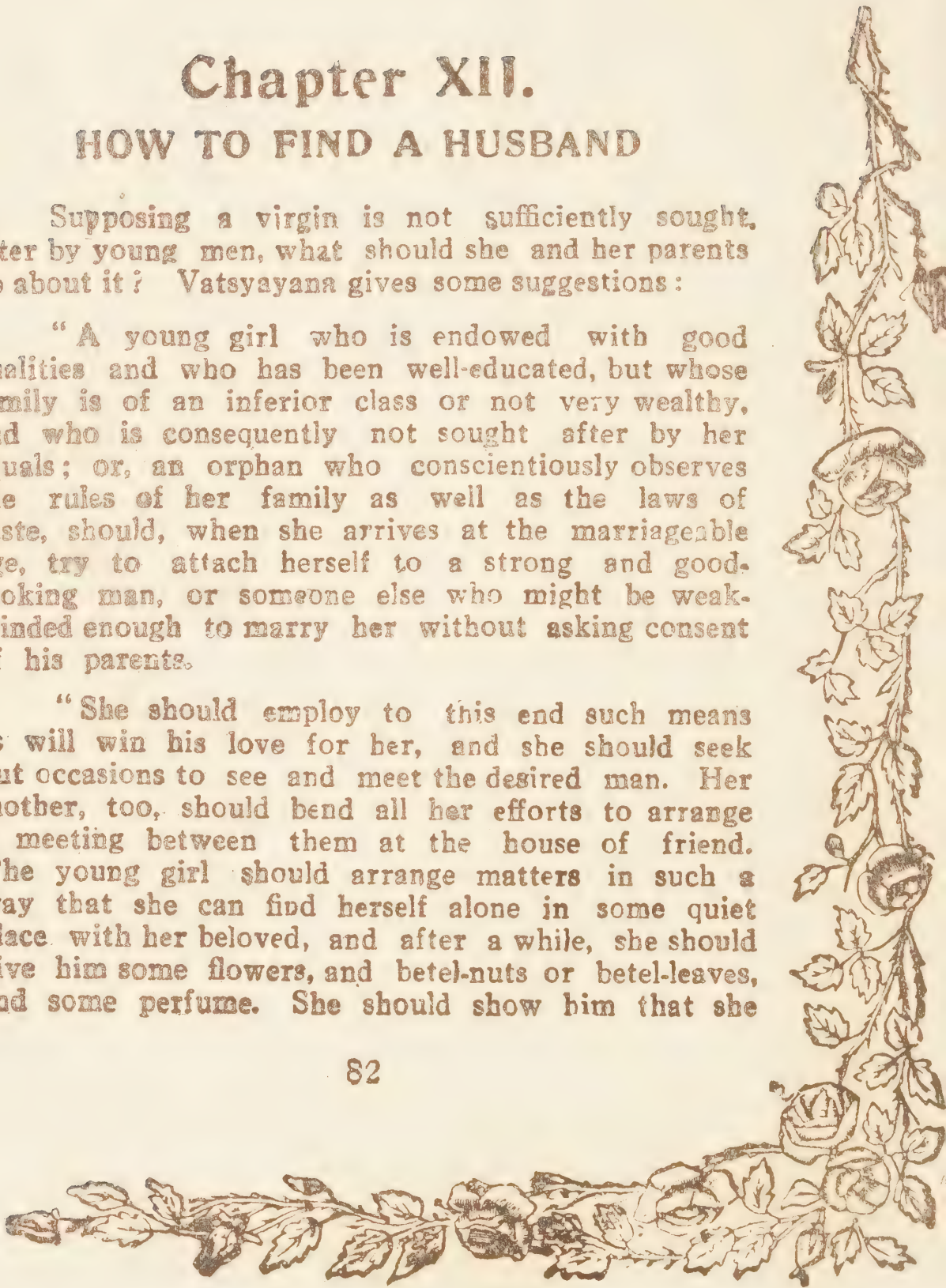
Chapter XII.

HOW TO FIND A HUSBAND

Supposing a virgin is not sufficiently sought after by young men, what should she and her parents do about it? Vatsyayana gives some suggestions:

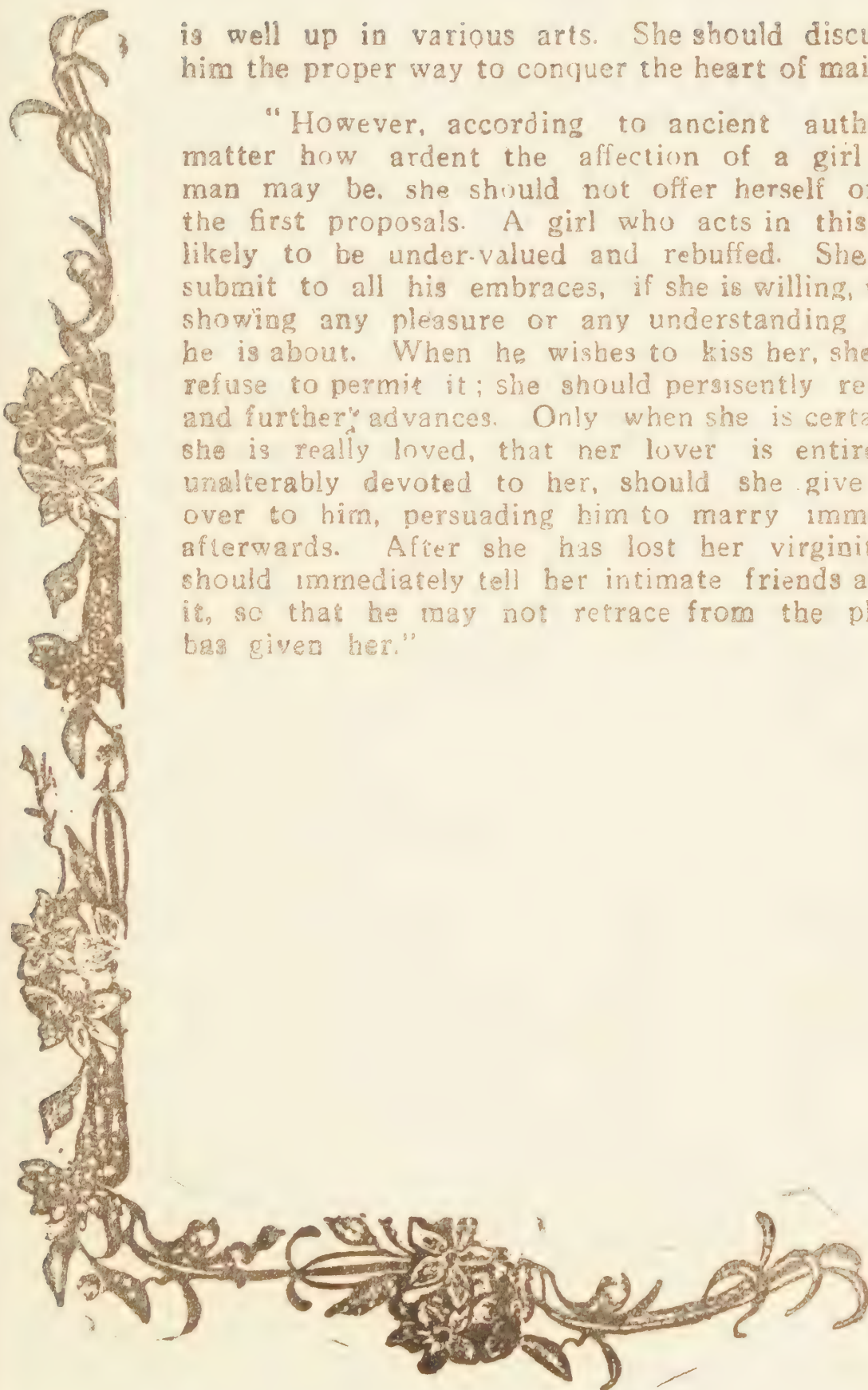
"A young girl who is endowed with good qualities and who has been well-educated, but whose family is of an inferior class or not very wealthy, and who is consequently not sought after by her equals; or, an orphan who conscientiously observes the rules of her family as well as the laws of caste, should, when she arrives at the marriageable age, try to attach herself to a strong and good-looking man, or someone else who might be weak-minded enough to marry her without asking consent of his parents.

"She should employ to this end such means as will win his love for her, and she should seek out occasions to see and meet the desired man. Her mother, too, should bend all her efforts to arrange a meeting between them at the house of friend. The young girl should arrange matters in such a way that she can find herself alone in some quiet place with her beloved, and after a while, she should give him some flowers, and betel-nuts or betel-leaves, and some perfume. She should show him that she



is well up in various arts. She should discuss with him the proper way to conquer the heart of maiden.

"However, according to ancient authors, no matter how ardent the affection of a girl for a man may be, she should not offer herself or make the first proposals. A girl who acts in this way, is likely to be under-valued and rebuffed. She should submit to all his embraces, if she is willing, without showing any pleasure or any understanding of what he is about. When he wishes to kiss her, she should refuse to permit it; she should persistently resist this and further advances. Only when she is certain that she is really loved, that her lover is entirely and unalterably devoted to her, should she give herself over to him, persuading him to marry immediately afterwards. After she has lost her virginity, she should immediately tell her intimate friends all about it, so that he may not retrace from the pledge he has given her."



Chapter XIII.

CERTAIN MARRIAGE PROBLEMS

Second Marriage.

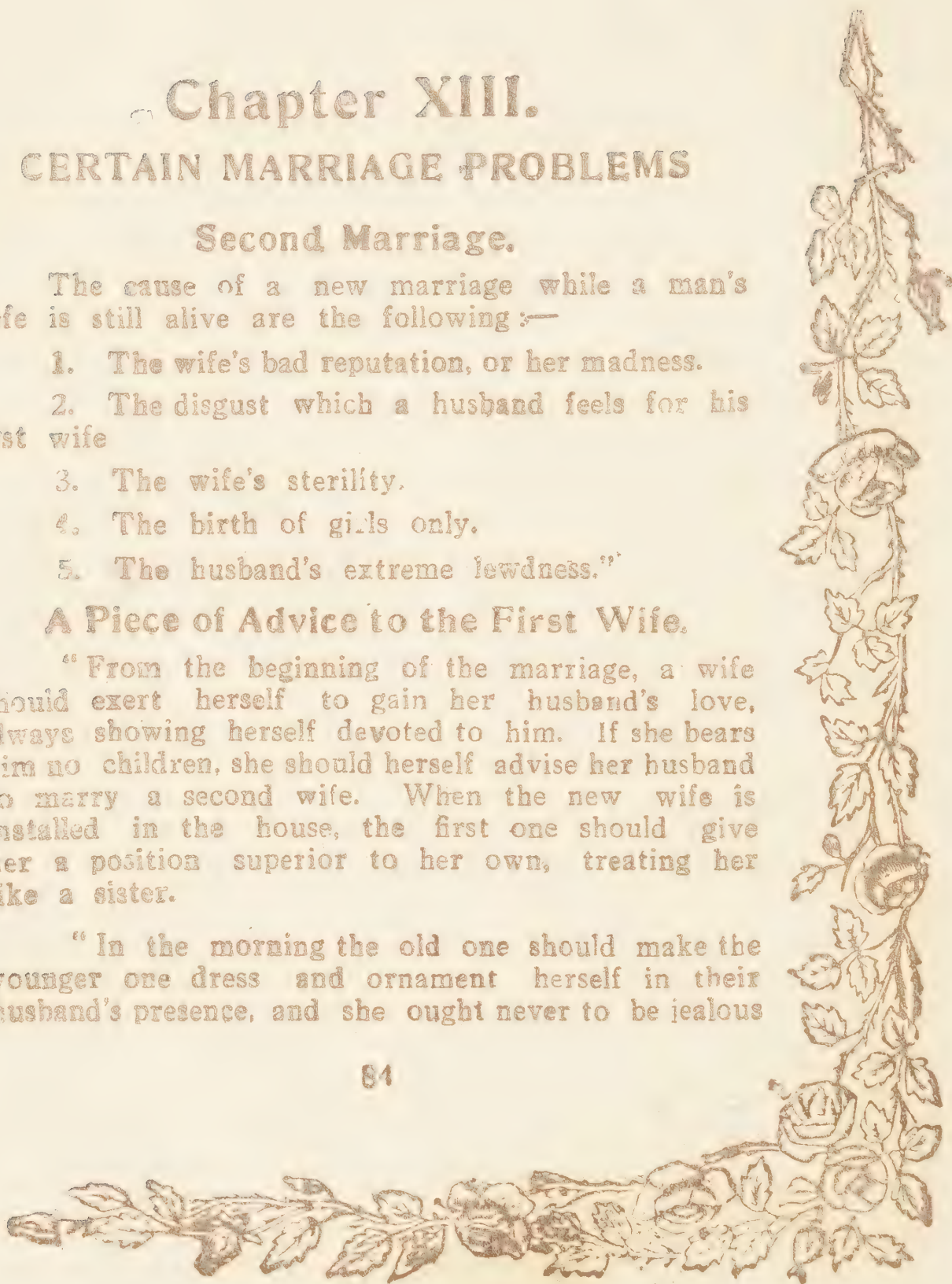
The cause of a new marriage while a man's wife is still alive are the following:—

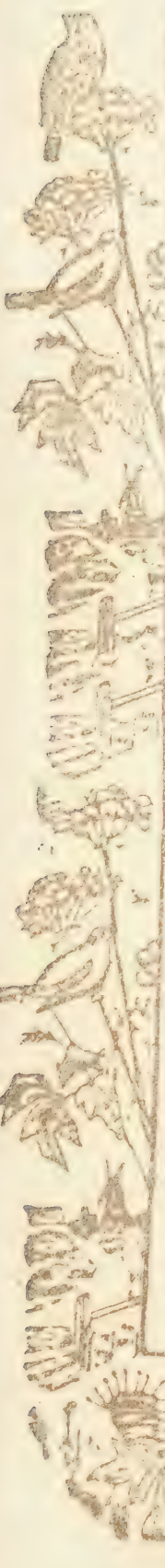
1. The wife's bad reputation, or her madness.
2. The disgust which a husband feels for his first wife
3. The wife's sterility.
4. The birth of girls only.
5. The husband's extreme lewdness."

A Piece of Advice to the First Wife.

"From the beginning of the marriage, a wife should exert herself to gain her husband's love, always showing herself devoted to him. If she bears him no children, she should herself advise her husband to marry a second wife. When the new wife is installed in the house, the first one should give her a position superior to her own, treating her like a sister.

"In the morning the old one should make the younger one dress and ornament herself in their husband's presence, and she ought never to be jealous





of the attentions he pays to her. If the new wife does something displeasing to her husband, the old one should advise her as best as she can. She should treat the new wife's children as though they were her own, respect her servants more than her own, be good to her friends, and honour her relatives.

"If there are number of wives, the first one should make friends with the next in rank and age, and she should induce the wife who has recently enjoyed the favours of the husband to pick up a quarrel with the favourite of the day. Then she should pity her, and, after having united the other wives she should encourage them to denounce the favourite as being quarrelsome and wicked. If the favourite has a quarrel with the husband, the oldest wife should take her part and give her false encouragement in order to make the quarrel worse. If, after all this, she sees that the husband continues to love the favourite, she should change her tactics, and work hard to effect a reconciliation between the favourite and herself, in order to avoid giving rise to her husband's displeasure."

A Piece of Advice to the Youngest Wife

"The youngest wife should consider the oldest as her mother, and should give nothing even to her parents, without telling her. She should confide in her absolutely and never approach the husband without the oldest wife's permission. She should never betray the secrets which the oldest wife confides in her, and she should love her children even more than her own. She should never speak to her husband of the fact that her pride is hurt by the presence of a rival. She should secretly advise him to treat



the wife very kindly. She should never, in pride or anger, tell anyone how her husband loves her and how she loves him; for a woman who reveals her husband's secrets incurs his displeasure. As for seeking to obtain her husband's favour, she should always do this when nobody else is present. If the oldest wife is sterile, she should offer her sympathy."

Vatsyayana next discusses about the possibility for a widow to remarry. Evidently then the *Suttee* law did not yet exist, or was not universally observed. The question of the just, how ancient the requirement of the widow's immolation is, has for some time been troubling the Hindu scholars. Probably it is comparatively recent.

Let us return to our household of plural wives.

How Should a Neglected Wife win Favour of the Husband.

"An old wife whose husband does not love her, should make friends with the favourite wife (against whom the others would naturally be united, and who would, therefore, welcome such a friendship) and learn from her the arts of pleasing the husband. She should take a leading part in religious observances. She should never obtrusively seek her husband's favours, or approach him in any way for neglecting her. She should try to arrange a conciliation when he has quarreled with one of his wives, and help him when he wishes secretly to meet one of them. She should try to find out her husband's weaknesses, but she should never reveal them to others. In general, she should act in such a way, that her husband would consider her a good and devoted wife."



THE HAREMS.

There are special ordinances for the wives of a king :

" The women employed in the harem should offer to the king, - in the name of his wives, flowers, ointments and articles of clothing. In the afternoon the king dressed and be-jewelled in his best, should visit his wives. After having paid due respect and addressed proper salutions to each wife, he should carry on an agreeable conversation with all. After that he should visit his concubines and his dancers.

" When the king wakes up after his noon rest, the woman, whose duty it is to indicate which of his wives is to pass the night with him, comes to him with the attendants of any chosen wife, that is to say, of the one whose regular turn it is, together with attendants of any wife who feels that her turn has been overlooked, or who has been ill at the time of her regular turn. The attendants offer to the king ointment and perfumes sent by these wives, telling him in each case, that their mistress believes she has a right to enjoy his company. That one of his wives whose ointments are accepted thereby knows herself to be chosen."

Chapter XIV.

SEDUCING OTHERS' WIVES.

In certain cases. Vātsyayana considers it proper to seduce the wives of other men. For instance, a man might die of his love if he did not have relations with a certain woman. The symptoms of this love-disease, arranged in order are, according to our philosopher, the following:—

Love induced by seeing the woman.

Spiritual attachment.

Constant thinking of her.

Insomnia.

Emaciation of the body.

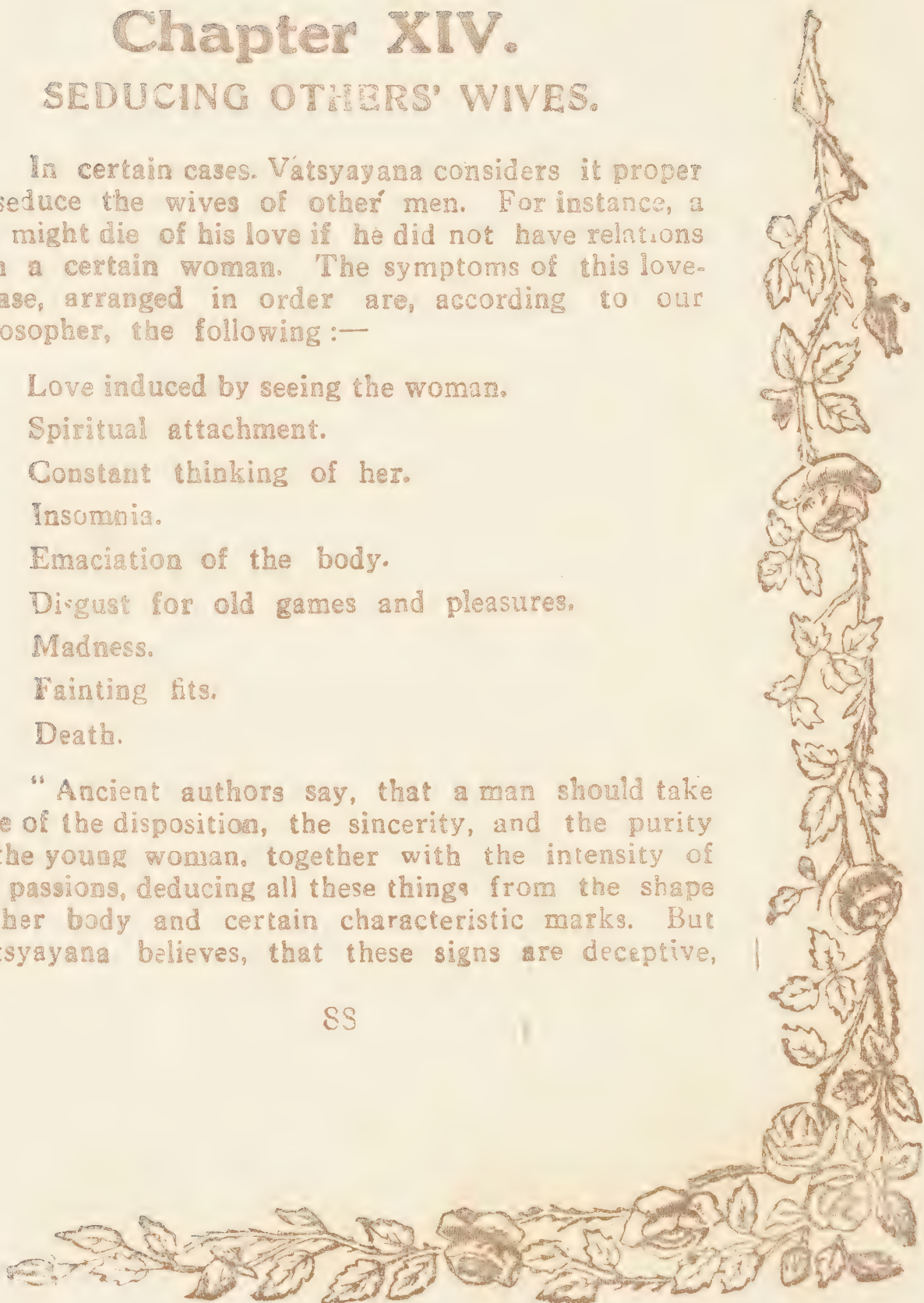
Disgust for old games and pleasures.

Madness.

Fainting fits.

Death.

" Ancient authors say, that a man should take note of the disposition, the sincerity, and the purity of the young woman, together with the intensity of her passions, deducing all these things from the shape of her body and certain characteristic marks. But Vātsyayana believes, that these signs are deceptive,



and that women must be judged by their conduct and by the movements of their bodies.

● "As a general rule, according to *Gonikaputra*, a woman falls in love with every handsome man she sees, and a man with every beautiful woman; but often, for various reasons, they do not see each other closer. A woman in love pays no attention to justice. She does not try to conquer a man for some monetary motives, but only because of her love. When a man approaches her, she instinctively defends herself against him, even if she is inclined to favour him. If the man insists on, she finally consents to it.

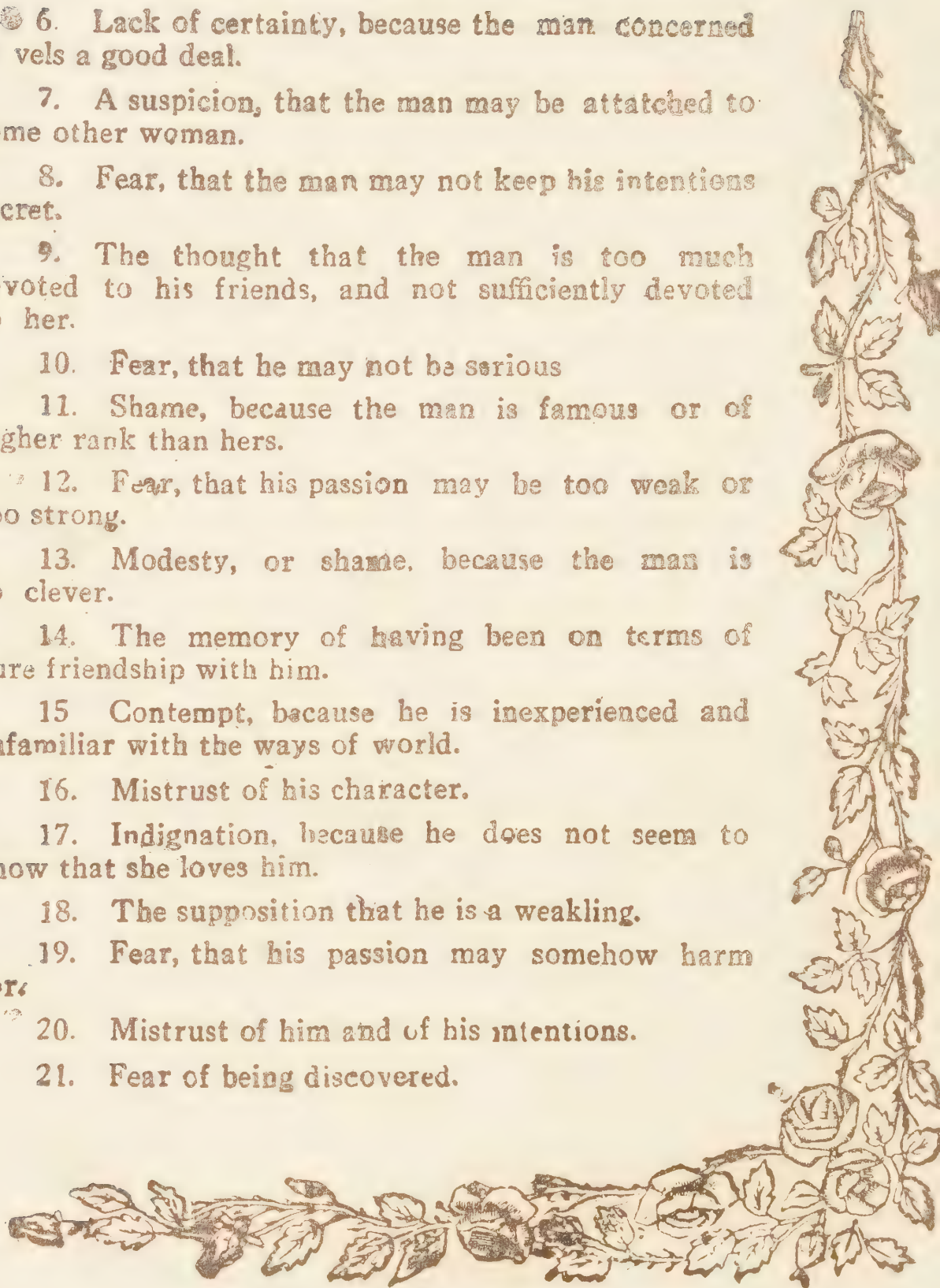
● "A man who falls in love, however, masters his feelings by consideration of morality and wisdom, and though he thinks often of the woman in question, he does not totally give himself up to her attempts to win him. Sometimes a man makes an effort to conquer the object of his affections; and if he fails he generally gives up the attempt. It sometimes happens, that when he has won a woman's heart, he becomes indifferent to her.

Why Does a Married Woman Dislike Being Seduced.

The reasons why a married woman rejects a man who attempts to seduce her, are as follows :—

1. Love of her husband.
2. The desire for legitimate children.
3. This lack of a suitable opportunity.
4. Anger at being approached too familiarly by a man.

5. Difference in social rank
6. Lack of certainty, because the man concerned travels a good deal.
7. A suspicion, that the man may be attached to some other woman.
8. Fear, that the man may not keep his intentions secret.
9. The thought that the man is too much devoted to his friends, and not sufficiently devoted to her.
10. Fear, that he may not be serious
11. Shame, because the man is famous or of higher rank than hers.
12. Fear, that his passion may be too weak or too strong.
13. Modesty, or shame, because the man is so clever.
14. The memory of having been on terms of pure friendship with him.
15. Contempt, because he is inexperienced and unfamiliar with the ways of world.
16. Mistrust of his character.
17. Indignation, because he does not seem to know that she loves him.
18. The supposition that he is a weakling.
19. Fear, that his passion may somehow harm her.
20. Mistrust of him and of his intentions.
21. Fear of being discovered.



22. Disappointment in him, because of his gray hair or his looking stingy.

23. Fear, that he may have been sent by her husband to test her chastity.

24. The thought, that he may be too scrupulous about morals.

"When the man finds out what the cause of her rejection is, he should try to overcome it. If the woman is ashamed because of his talents or rank, he should show her how much he loves her. If the woman alleges a lack of opportunity, he should show her some easy means of access to her. If she feels too great a respect for him, he should encourage her familiarities. If she suspects him of having a bad character, he should prove to her his valour and his wisdom."

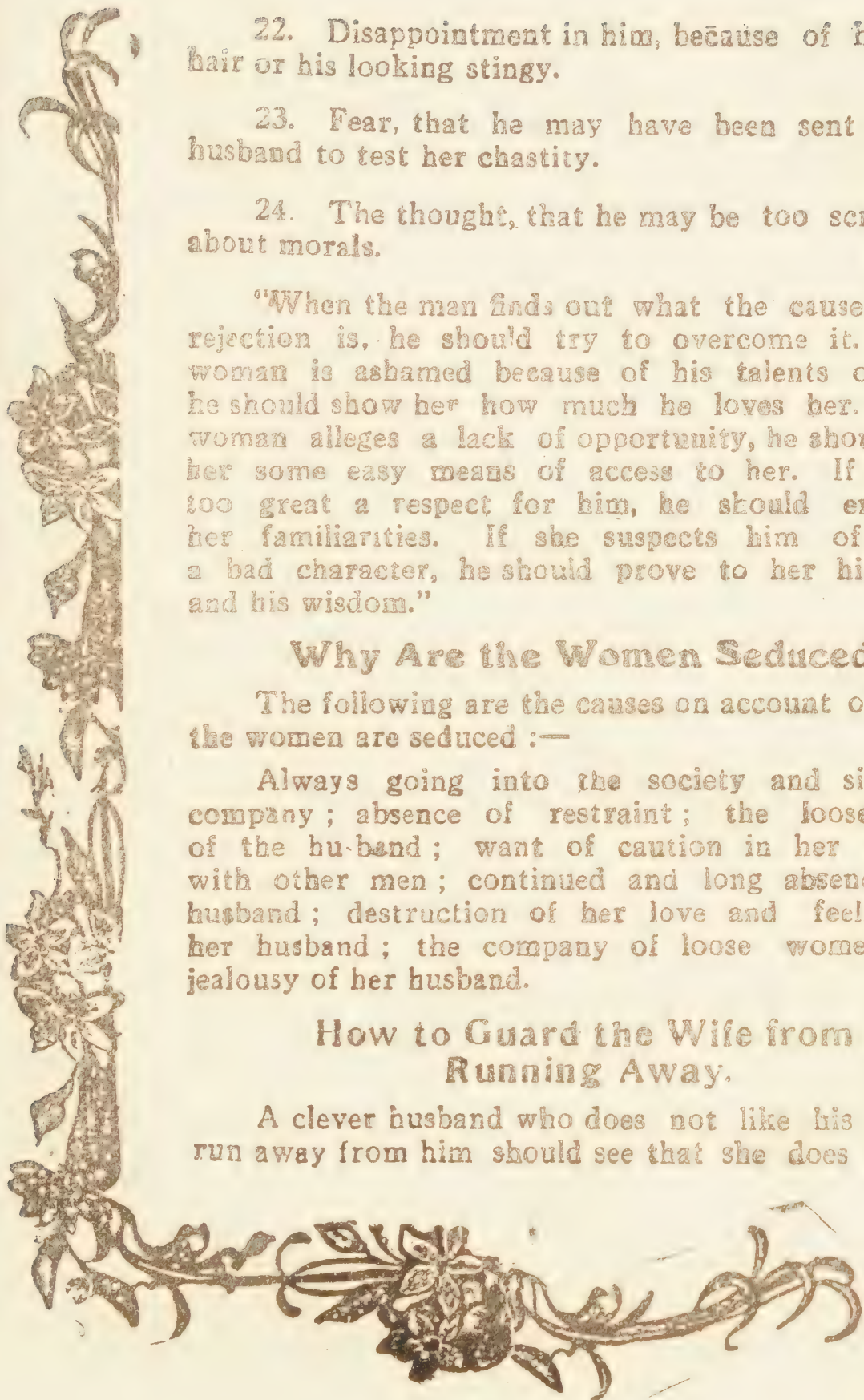
Why Are the Women Seduced.

The following are the causes on account of which the women are seduced :—

Always going into the society and sitting in company ; absence of restraint ; the loose habits of the husband ; want of caution in her relations with other men ; continued and long absence of her husband ; destruction of her love and feelings by her husband ; the company of loose women ; the jealousy of her husband.

How to Guard the Wife from Running Away.

A clever husband who does not like his wife to run away from him should see that she does not mix



with the following class of people:—

The guards of the town or the police; the officers of the courts of justice; astrologers; powerful men; learned men; teachers of sixty-four arts; jesters; flower-sellers; perfumers; washermen; barbers; and beggars.

How to Know Love Diminishing in the Husband.

If the wife notices the following actions in her husband or lover, she should consider that there is a change of heart in him:—

He gives the woman either less than is wanted, or something else than that which is asked for; he keeps her hopes by promises; he pretends to do one thing, and does not fulfil her desires; he forgets his promises, or does something else than that which he has promised; he speaks with his own servants in a mysterious way; he sleeps in some other house under the pretence of having to do something for a friend, etc.

How to Know the Decrease of Love Between Two Lovers.

A man or a woman loses the love of the other, if he or she does any one of the following actions repeatedly:—

Describing the vices and the habits of the lover as disagreeable, with a sneer of the lip and a stamp of the foot;

Showing no admiration for the learning of the lover, and passing a censure on it;



Seeking the company of lovers who are superior to him in learning and wisdom ;

Showing a disregard for the lover on all occasions ;

Censuring all who are possessed of the faults as the lover ;

Not embracing properly when lover embraces ;

Keeping her limbs motionless at the time of congress ;

Desiring him to enjoy her when he is fatigued ;

Going out when he wishes her to keep by his side ;

Looking with side-glances at her own attendants, and clapping her hands when he says anything ;

Saying to her female attendants words not liked by her husband ;

Asking him what cannot be granted ;

Always pretending to be ill ;

Keeping her person dirty or putting on a shabby dress, whenever it is his time to come home ;

Trying to evade him off, whenever he makes a request for sexual embrace ;

Pointing out to him directly that he is unable to satisfy a woman.

The Qualities of Messengers Employed in Seducing Woman.

A messenger employed to bring und a girl should be skilful, bold, and a man of quick understanding. He should understand the nature of the message and should know the best way to convey it.

He should possess good manners and quick comprehension.

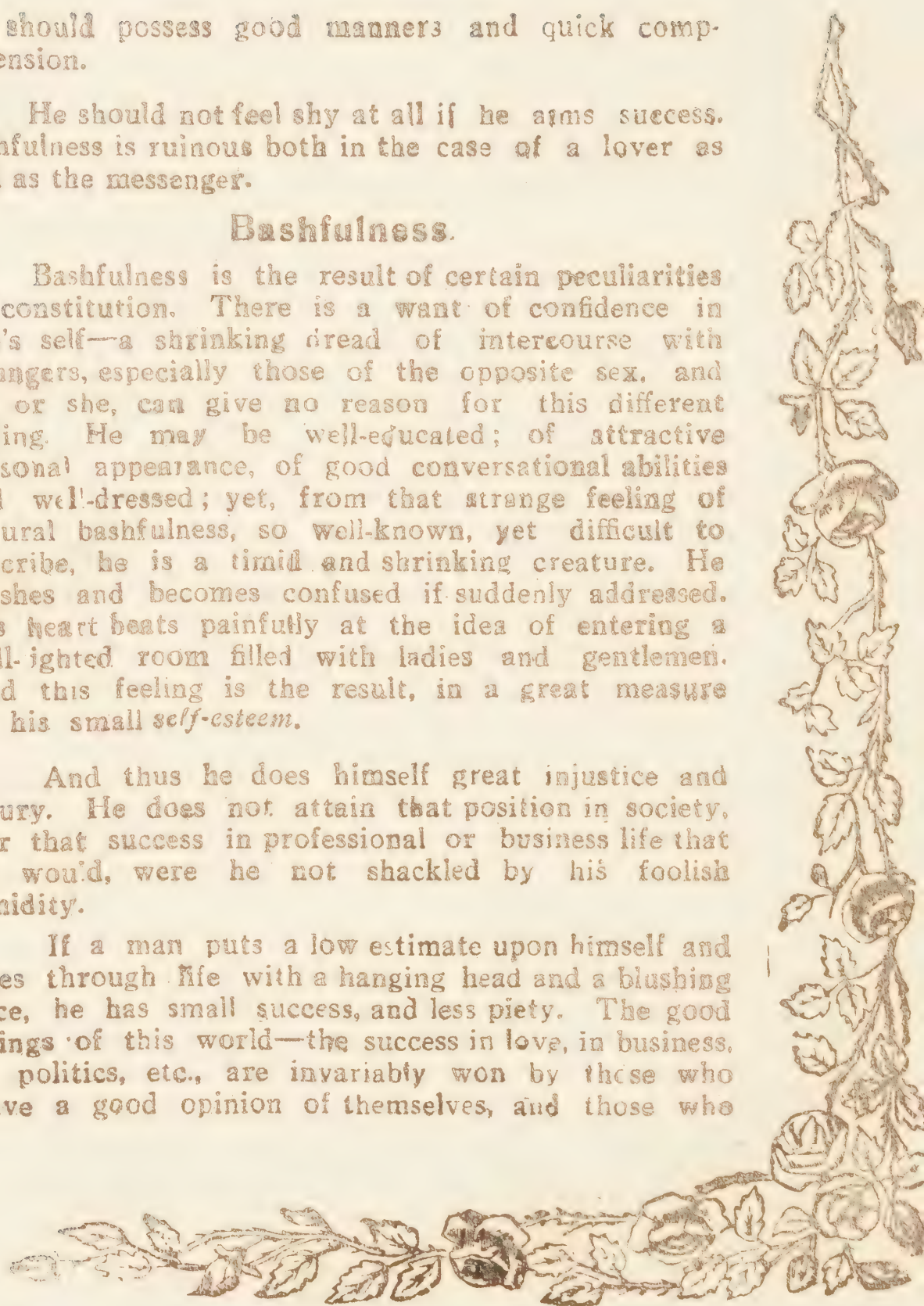
He should not feel shy at all if he aims success. Bashfulness is ruinous both in the case of a lover as well as the messenger.

Bashfulness.

Bashfulness is the result of certain peculiarities of constitution. There is a want of confidence in one's self—a shrinking dread of intercourse with strangers, especially those of the opposite sex, and he, or she, can give no reason for this different feeling. He may be well-educated; of attractive personal appearance, of good conversational abilities and well-dressed; yet, from that strange feeling of natural bashfulness, so well-known, yet difficult to describe, he is a timid and shrinking creature. He blushes and becomes confused if suddenly addressed. His heart beats painfully at the idea of entering a well-lighted room filled with ladies and gentlemen. And this feeling is the result, in a great measure of his small *self-esteem*.

And thus he does himself great injustice and injury. He does not attain that position in society, nor that success in professional or business life that he would, were he not shackled by his foolish timidity.

If a man puts a low estimate upon himself and goes through life with a hanging head and a blushing face, he has small success, and less piety. The good things of this world—the success in love, in business, in politics, etc., are invariably won by those who have a good opinion of themselves, and those who



have faith in their special talents and abilities, and who push ahead in accordance with this faith.

There never was a truer saying than, *that a faint heart, never won a fair lady*. While women have genuine admiration for the truly modest and pure-minded men, they have a genuine contempt for the chicken hearted, bashful and tongue-tied fellows.

The Cure of Bashfulness.

To learn to swim you must go into the water. To overcome the feeling of bashfulness, and to be at ease in company, you must go into company. On no account should you neglect this duty which you owe to yourself. Take every opportunity to attend to picnics, parties, feasts, etc., and always rank yourself as one of the most desirable and popular young men of the occasion, and you will undoubtedly be so. Remember the fact, that others estimate you as you estimate yourself. And here we again repeat; *Do not be afraid of the girls*. They won't hurt you. Walk boldly up to them and make yourself agreeable. They will meet you half-way. If at any time you feel a little fluttering of the heart, don't subside into a corner with the say-nothings and do-nothings, but circulate around, and you will be surprised, how easily you will find yourself at home and at ease, chatting with some nice people.

Qualities to Attain Success With the Girls.

According to Vatsyayana, the following sorts of men are usually most successful with women



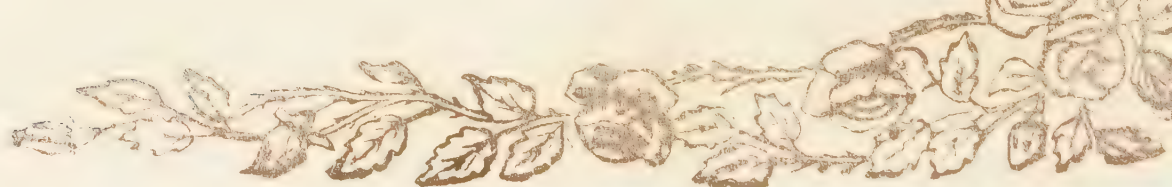
1. Men well-versed in the science of love.
2. Men who are good story-tellers and frank in their speech.
3. Men who have known the women in question since their childhood.
4. - Men who have gained their confidence.
5. Men who give them presents.
6. Men who have never been in love before.

The wise sage says, that a man possessing such qualities will gain over a woman who is even very hard to obtain.

The Women of Doubtful Character.

Vatsyayana says that the women of the following types are the easiest to win over; and should not be very much trusted by their husbands:—

1. Women who stay at the door of their house.
2. Women who are always to be seen in the street.
3. Women who pass their time gossiping in the neighbour's house.
4. Women who always keep looking at you.
5. Women who deliver messages.
6. Women who look side-ways at you.

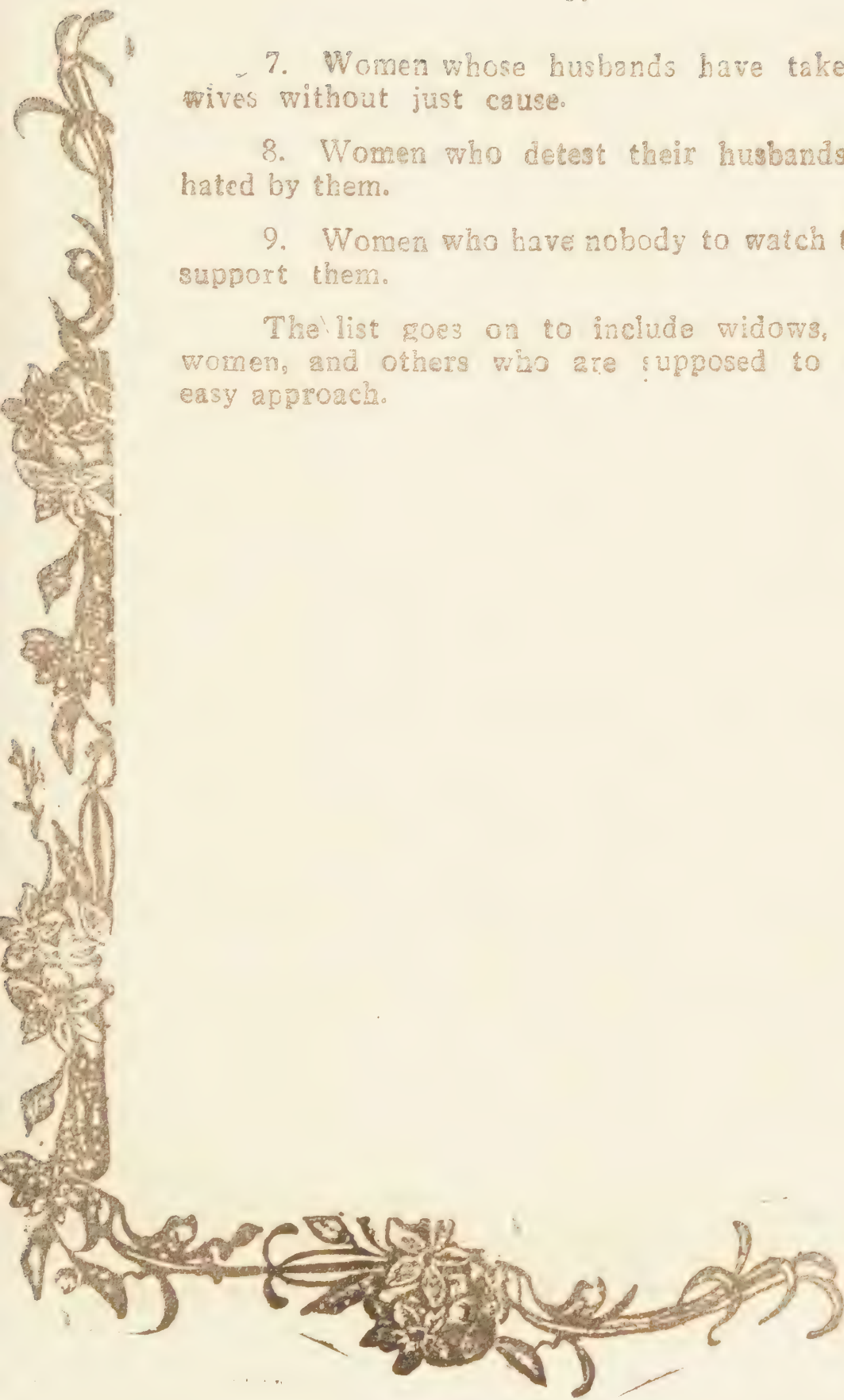


7. Women whose husbands have taken others wives without just cause.

8. Women who detest their husbands or are hated by them.

9. Women who have nobody to watch them and support them.

The list goes on to include widows, immoral women, and others who are supposed to offer an easy approach.



Chapter XVI.

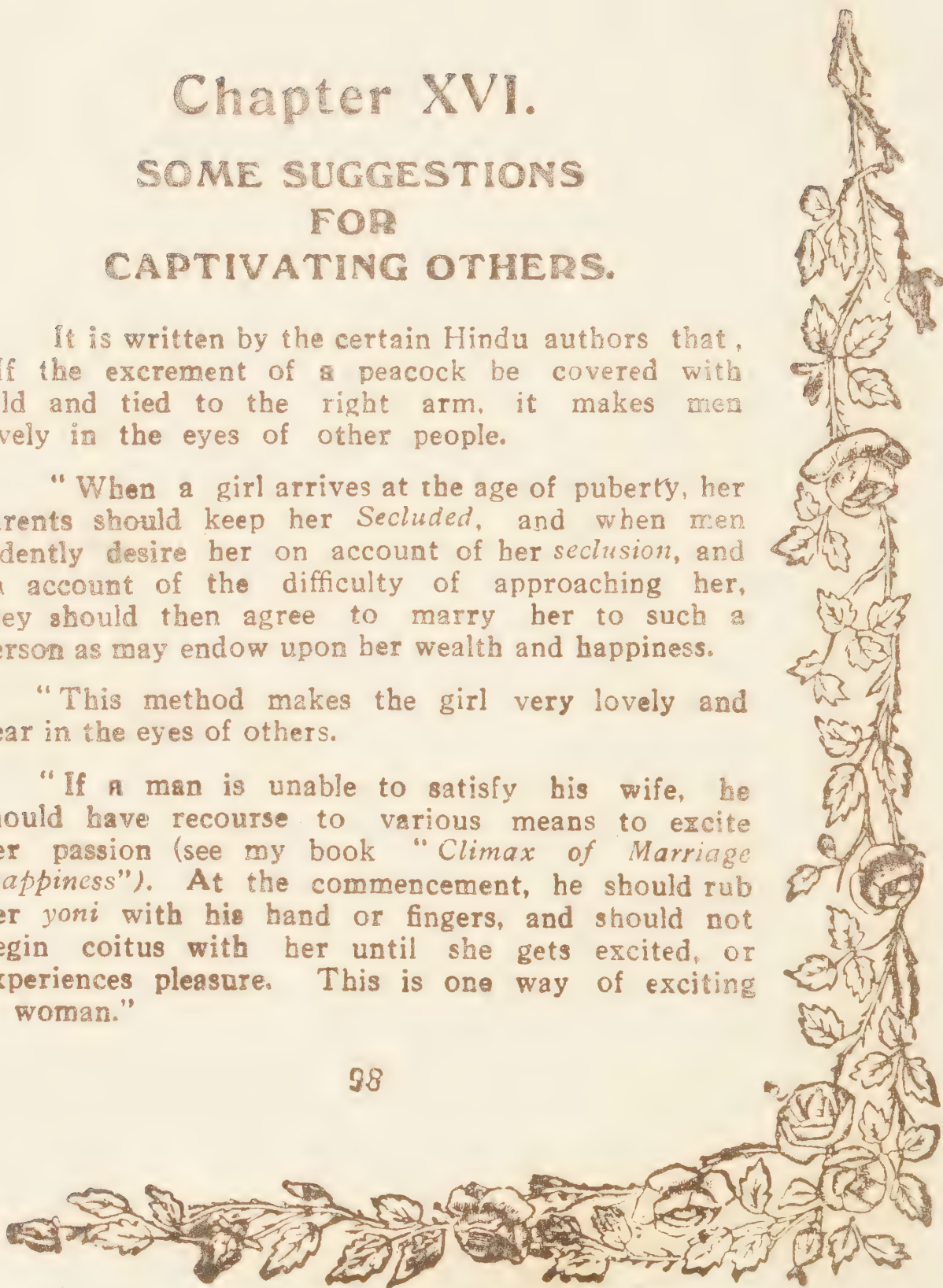
SOME SUGGESTIONS FOR CAPTIVATING OTHERS.

It is written by the certain Hindu authors that, "If the excrement of a peacock be covered with gold and tied to the right arm, it makes men lovely in the eyes of other people.

"When a girl arrives at the age of puberty, her parents should keep her *Secluded*, and when men ardently desire her on account of her *seclusion*, and on account of the difficulty of approaching her, they should then agree to marry her to such a person as may endow upon her wealth and happiness.

"This method makes the girl very lovely and dear in the eyes of others.

"If a man is unable to satisfy his wife, he should have recourse to various means to excite her passion (see my book "*Climax of Marriage Happiness*"). At the commencement, he should rub her *yoni* with his hand or fingers, and should not begin coitus with her until she gets excited, or experiences pleasure. This is one way of exciting a woman."



Some people employ artificial articles resembling a *lingam* to satisfy their wives who are not satisfied otherwise, but Vatsyayana advises people not to use any such unnatural articles, as they, being hard, are very likely to injure the internal delicate structure in a woman.

"If a man prepares a mixture of the powders of the white thorn apple, the long pepper, the black pepper and honey, and rubs it on his *lingam*, he will then find in him a great sexual power and will subjugate his wife very easily.

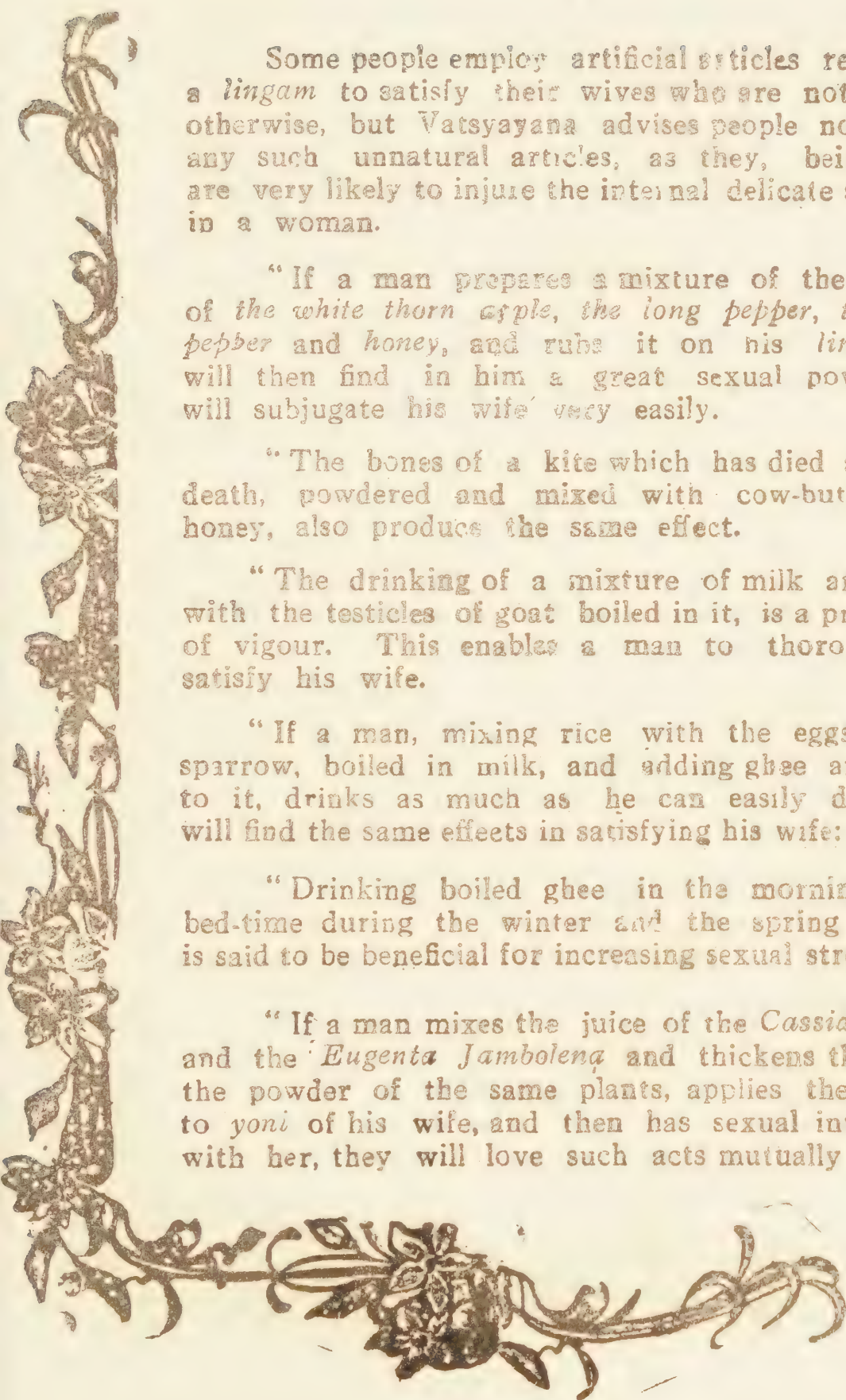
"The bones of a kite which has died a natural death, powdered and mixed with cow-butter and honey, also produce the same effect.

"The drinking of a mixture of milk and honey with the testicles of goat boiled in it, is a productive of vigour. This enables a man to thoroughly to satisfy his wife.

"If a man, mixing rice with the eggs of the sparrow, boiled in milk, and adding ghee and honey to it, drinks as much as he can easily digest, he will find the same effects in satisfying his wife:

"Drinking boiled ghee in the morning or at bed-time during the winter and the spring seasons, is said to be beneficial for increasing sexual strength.

"If a man mixes the juice of the *Cassia Fistula*, and the *Eugenia Jambolana* and thickens them with the powder of the same plants, applies the mixture to *yoni* of his wife, and then has sexual intercourse with her, they will love such acts mutually for ever.



There are certain ready-made* Indian medicines and German preparations nowadays selling by so many firms in this country."

If the male organ of a man is much below the normal size from birth or has dwindled in size due to some wasting disease, it can be enlarged to the normal size in order to satisfy his wife by various methods and medicines" as explained by Vatsyayana.

"The seed of white *Kokila* well-pounded in the milk juice of the *Banyan* tree and taken by the man with milk an hour before the act bestows good retentive power. Similar preparations now can be had in the forms of pills and tablets also.

Vatsyayana says:—

"When a man has passed the middle of his life, he should begin to use such things—whether foodstuffs or medicines as may improve his bodily strength and sexual vigour. If a man regularly uses such preparations as are given in medical books of the ancient Hindus for the preservation of manhood, he will remain fit and produce children till the age of about one hundred years."

If a man has bald head or stunted growth of hair, he cannot look so handsome in the eyes of his wife.

The mixed juice of the root of the madayantaka plant, the yellow amaranth, the anjanika plant, the *Ciltores Ternatea*, and the shalakshanparni plant in

*List of medicines sent FREE on request by the Steno House Agency, Amritsar.



equal quantities used as a lotion, will make the hair grow, and grow long. Steno's *Hair Wash* is a similar preparation."

Beautiful Eyes are liked and desired by every husband and wife to look handsome and thus to captivate the heart of the other. The following preparations have proved to be excellent remedies for keeping the eyes from every type of disease to the good old age:—

Take barley and a piece of shining salt in equal quantities. Roast them well in an iron pot till the smoke of the roasted barley is totally disappeared. Then make fine powder of them. Apply this to your eyes. You are sure to feel its good results by a week's use. Its continuous use will ensure your good sight for the whole of your life. "*Steno's Pearl Powder Surma*"* has also proved to be very useful in uprooting every kind of disease of the eyes.

The holy sage also says in a verse as follows :

"The knowledge of such preparations is not intended to be used merely as an instrument for satisfying our desires. A person, acquainted with the true principles of this science and who preserves his Dharma, Artha and ama, is sure to obtain mastery over his senses."

*List of medicine sent FREE on request by the Steno House Agency, Amritsar.



Chapter XVII.

THE COURTESAN.

Her Acts.

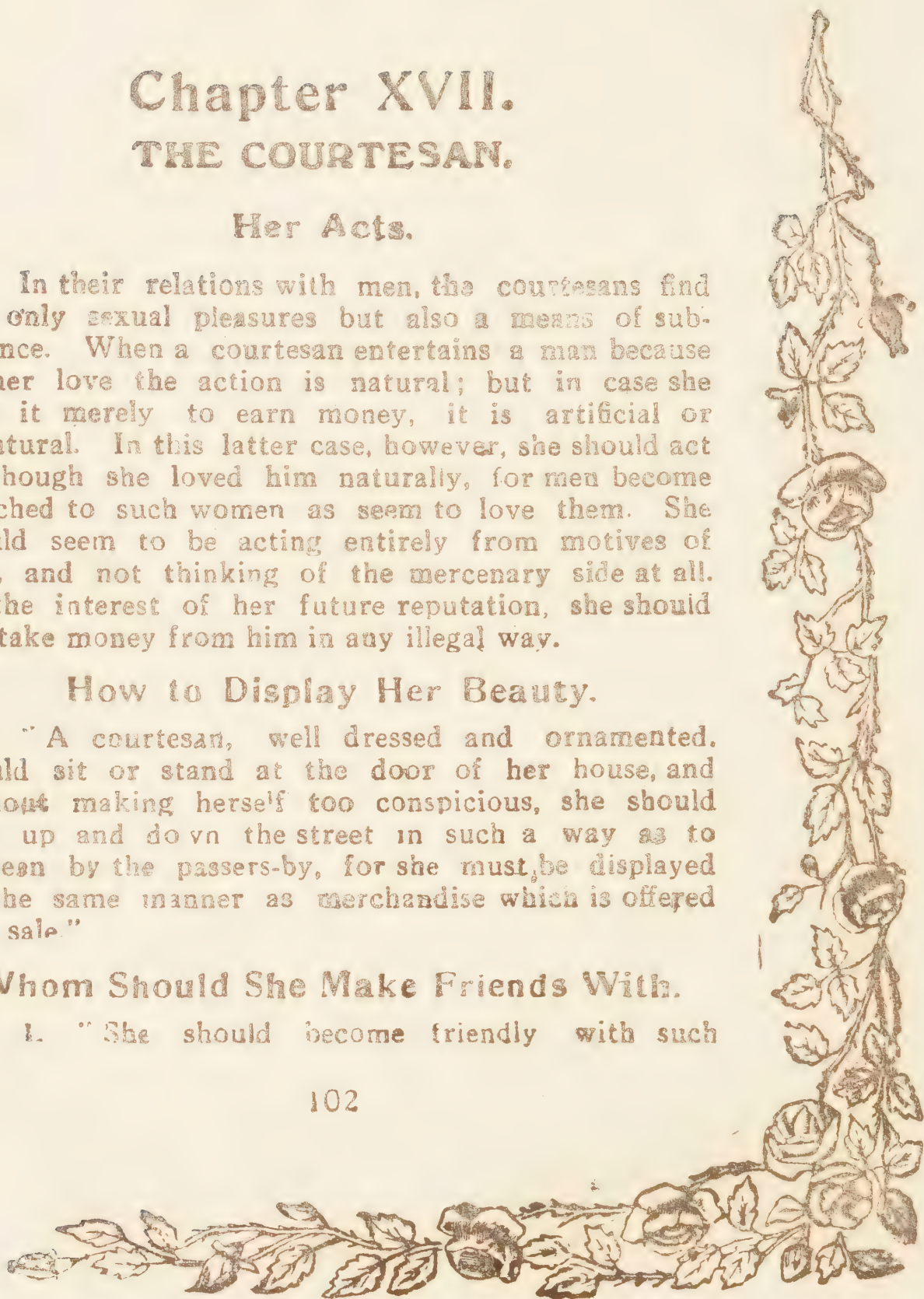
In their relations with men, the courtesans find not only sexual pleasures but also a means of subsistence. When a courtesan entertains a man because of her love the action is natural; but in case she does it merely to earn money, it is artificial or unnatural. In this latter case, however, she should act as though she loved him naturally, for men become attached to such women as seem to love them. She should seem to be acting entirely from motives of love, and not thinking of the mercenary side at all. In the interest of her future reputation, she should not take money from him in any illegal way.

How to Display Her Beauty.

"A courtesan, well dressed and ornamented, should sit or stand at the door of her house, and without making herself too conspicuous, she should look up and down the street in such a way as to be seen by the passers-by, for she must be displayed in the same manner as merchandise which is offered for sale."

Whom Should She Make Friends With.

I. "She should become friendly with such



persons as can help her to stir up quarrels between men and other women, and can otherwise protect and help her in her affairs. These persons include police-officers and city watchmen, officials of the law courts, astrologers, scholars, teachers of the arts of love, merchants of flowers and perfumes, barbers, and beggars.

2. "For love and for the sake of her reputation, she should turn to men of high rank, poets, good story-tellers, energetic men; those who are religious, free from anger, liberal, fond of their parents, sociable, clever at completing verses and such other games, free from illness or bodily defect, not given over to drink, able to attract women, but not entirely devoted to love, and free from envy and jealousy."

Whom Should She Entice for Money.

"The men whom a courtesan should love for the sake of gain include those with an independent income, those who are naturally generous, and only sons of rich parents, ascetics who are secretly troubled by desire, physicians of the king, and old acquaintances."

Her Qualities.

The courtesan, Vatsyayana tells us, should be free from avarice. She should be devoted to love and well-acquainted with its arts as well as the fine arts and the various crafts.

Whom Should She Avoid.

"Those who are consumptive or sickly; those who have worms or maggots in their mouths, those who are always jealous; those who are stingy; those who are pitiless; sorcerers; those who care nothing



about their reputation; thieves; and finally, those who are too bashful or modest."

The Motives of a Courtesan in Giving Herself to Men for Sex Relations

"Ancient authors say that in giving themselves to men, courtesans are actuated by one of the following motives: love, fear, the desire for money, pleasure, vengeance, curiosity, disappointment, piety, the desire for fame, compassion, the resemblance of the man to a beloved person, and poverty. Vatsyayana believes that the desire for wealth, the search after happiness, and love, are the only causes of a courtesans' relations with a man."

A Piece of Advice.

The courtesan should not give herself too readily to a man, in Vatsyayana's opinion. There should be much sending of intermediaries, exchanging of presents, and the like. The woman discussed about here has wealth, and evidently she does not give herself to poor men.

The Ways to get rich for a Courtesan.

As has been pointed out at the beginning of this book, that the whole matter of love was mystically mingled with *religion* and with *money*; accordingly a great philosopher pruned to consider how a harlot or courtesan could make herself rich.

"Money is obtained from a lover in two ways, one natural and legal, the other way being by using tricks. Some old authors say, that if a woman can get from her lover by natural means as much money as she needs, she should not use any artifices.



However, Vatsyayana thinks that she can get twice as much as those described below, by using such tricks, and consequently she should see them all."

How Does a Courtesan Entice Money From Her Lover.

1. "She asks him for money for various purposes such as to buy food, drinks, flowers, perfumes, ornaments and clothes: and she does not buy these things, but keeps the money: or she purchases them for a lower price, and keeps the rest.
2. "She praises his intelligence.
3. "She tells him that she needs money to fulfil religious vows.
4. "She tells him that her jewels have been stolen.
5. "She tells him that she has had property destroyed by a fire or by the negligence of her servants.
6. "She tells him that she has lost the ornaments he has given her.
7. "She makes her friends tell him how much it has cost her in travelling expenses to come to see him.
8. "She enters into debts on his account.
9. "She has a quarrel with her mother over some expense she has incurred on her lover's account.
10. "When her lover's friends give a party,

she declines to go, saying she has no presents to give them.

11. "She fails to go through certain religious performances, saying she has not sufficient money to arrange the ceremonies.

12. "She engages artisans to a piece of work and charges it to her lover."

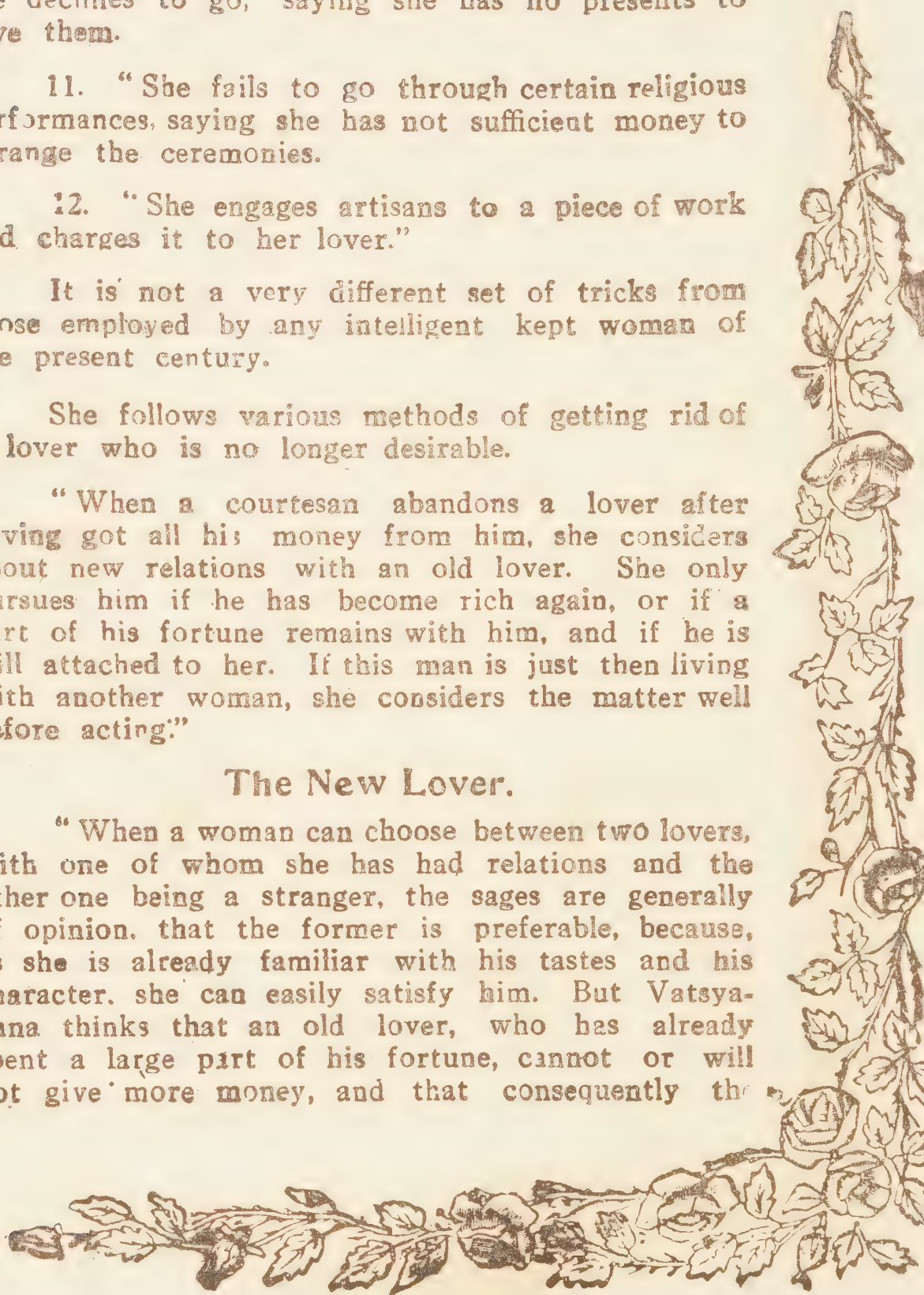
It is not a very different set of tricks from those employed by any intelligent kept woman of the present century.

She follows various methods of getting rid of a lover who is no longer desirable.

"When a courtesan abandons a lover after having got all his money from him, she considers about new relations with an old lover. She only pursues him if he has become rich again, or if a part of his fortune remains with him, and if he is still attached to her. If this man is just then living with another woman, she considers the matter well before acting."

The New Lover.

"When a woman can choose between two lovers, with one of whom she has had relations and the other one being a stranger, the sages are generally of opinion, that the former is preferable, because, as she is already familiar with his tastes and his character, she can easily satisfy him. But Vatsyayana thinks that an old lover, who has already spent a large part of his fortune, cannot or will not give more money, and that consequently the



new lover is preferred by her.

The Woman who Has a New Lover Every Night.

"If a courtesan can obtain a good deal of money every day by having many lovers, she does not attach herself to a single one; in this case she fixes her price for the night, after having considered the place, the season, the amount her client is able to pay, her good qualities and also what other courtesans are charging."

Choice Between Two Lovers.

"The ancient wise men say, that if a courtesan is offered equal pay by two lovers at the same time, she gives preference to the one that offers her exactly what she needs at the time. But Vatsyayana is of opinion that she would accept the man who offers her gold, because it is the best medium of exchange. On all these things—gold, silver, copper, bell-metal, iron, vases, furniture, bed, clothing, oil, wheat, cattle, and so on, the first named, *gold*, is superior to all the rest.

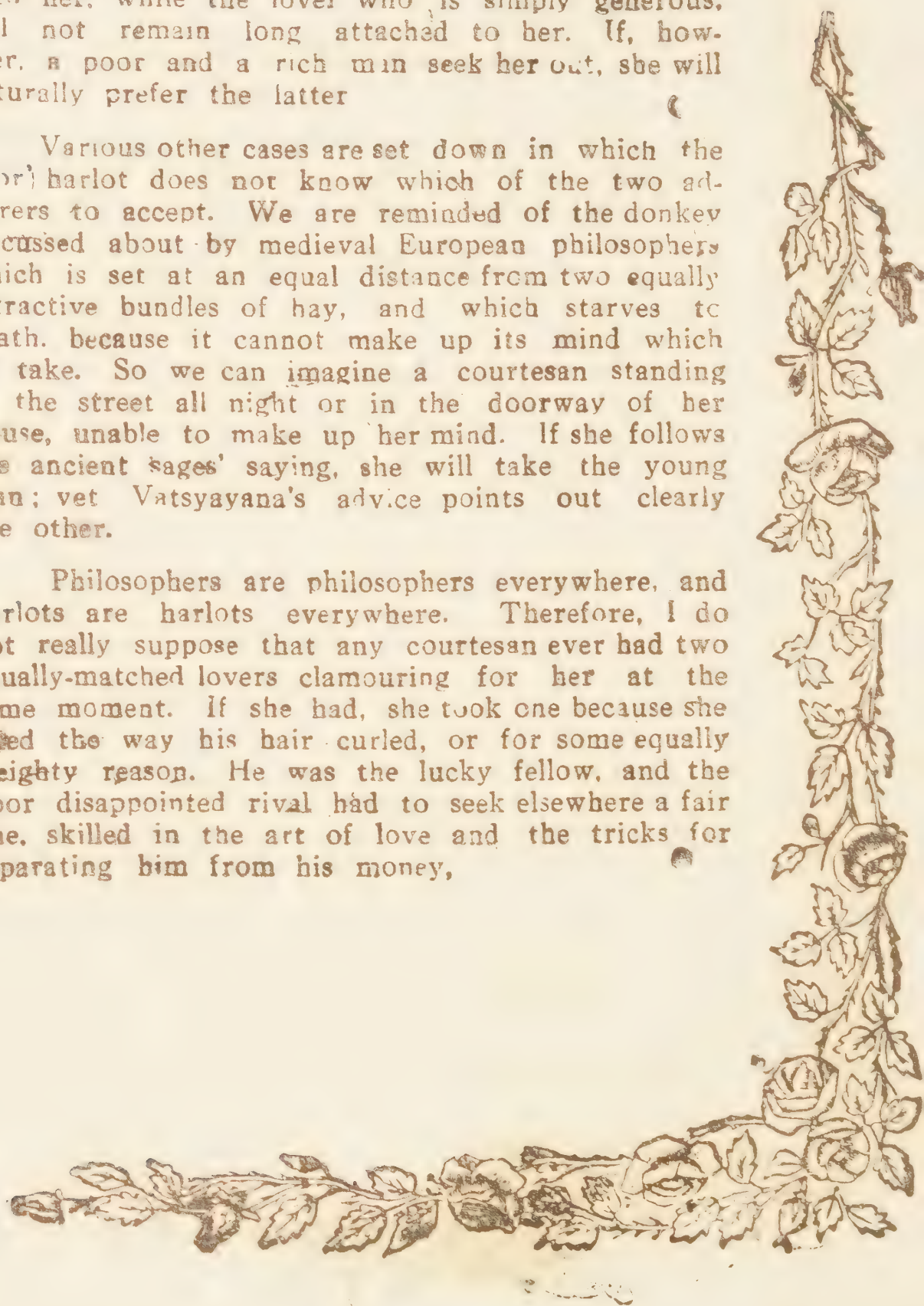
"If the conquest of two lovers is equally easy and if they offer the same things, the courtesan would consider their personal qualities and the signs which they bear, of good or of evil fortune.

"If there are two lovers one of whom is attached to the courtesan, and the other is very generous, the old wise men say that she gives preference to the generous one. Vatsyayana is of opinion that it is better to accept the one who is attached to the courtesan, because he may become generous, as even

a miser gives money to a woman when he is smitten with her, while the lover who is simply generous, will not remain long attached to her. If, however, a poor and a rich man seek her out, she will naturally prefer the latter

Various other cases are set down in which the poor harlot does not know which of the two admirers to accept. We are reminded of the donkey discussed about by medieval European philosophers which is set at an equal distance from two equally attractive bundles of hay, and which starves to death, because it cannot make up its mind which to take. So we can imagine a courtesan standing in the street all night or in the doorway of her house, unable to make up her mind. If she follows the ancient sages' saying, she will take the young man; yet Vatsyayana's advice points out clearly the other.

Philosophers are philosophers everywhere, and harlots are harlots everywhere. Therefore, I do not really suppose that any courtesan ever had two equally-matched lovers clamouring for her at the same moment. If she had, she took one because she liked the way his hair curled, or for some equally weighty reason. He was the lucky fellow, and the poor disappointed rival had to seek elsewhere a fair one, skilled in the art of love and the tricks for separating him from his money,





Chapter XVIII.

THE INFERIOR WIFE.

The courtesan may be taken by a man into his house, to remain there permanently as sort of inferior wife.

Her Duties.

In such a case, according to our Philosophers of love. "She should live with her lover as if she were married, she should behave like a chaste wife and she should try to satisfy him in every way. Her task briefly is to give him pleasure, but she need not fall in love with him, though she should act as though she were really attached to him."

How Should She Win the Lover

She should not ask outright for money. She ought to have a mother dependent upon her. If she has no mother, she may let some trustworthy woman play the part. The real or pretended mother should show hostility to her lover, and take her away from him by force. This girl should pretend to be angry, dejected, afraid, and ashamed, but in no case should she disobey her mother.

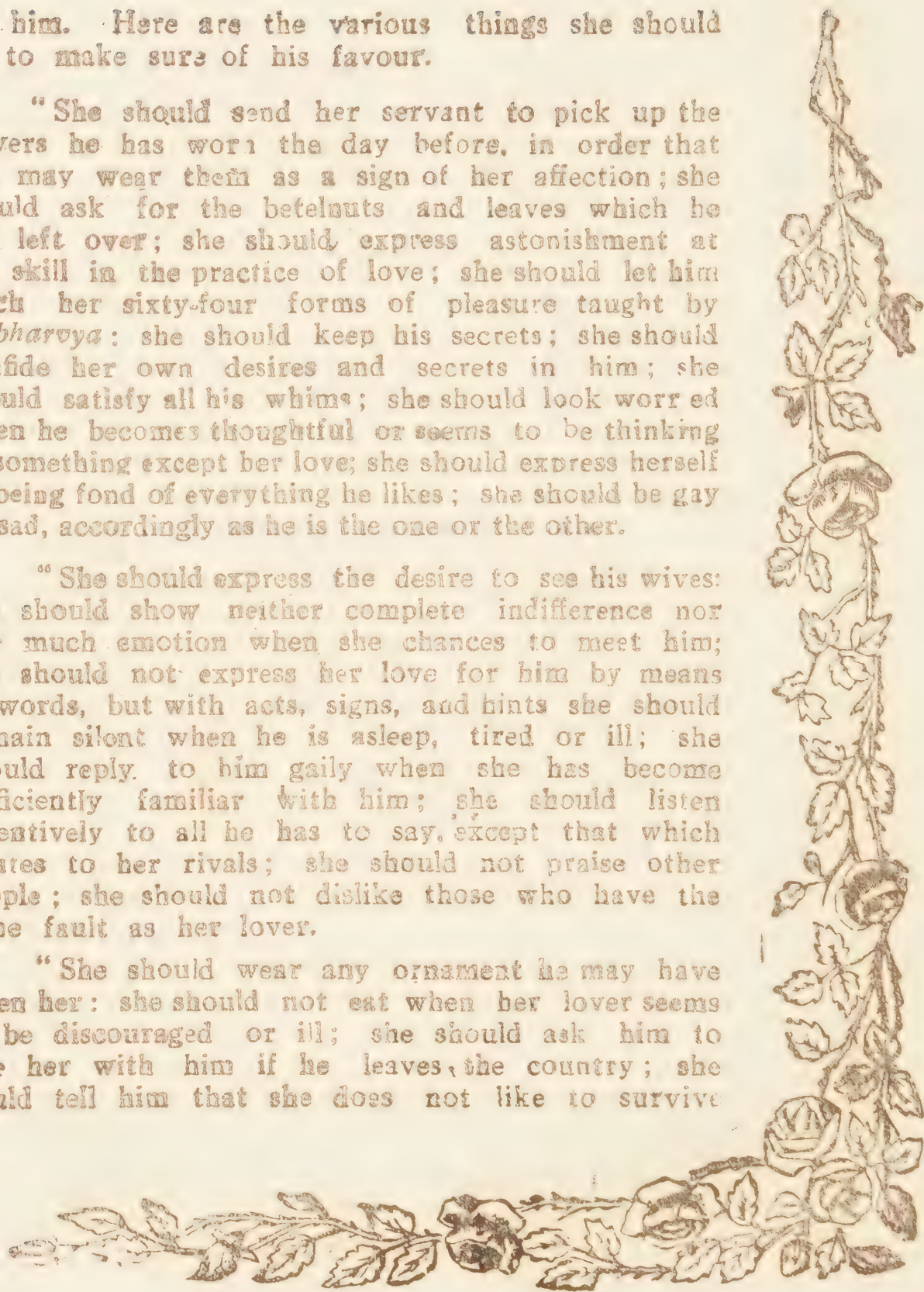
"She should tell her mother that the man has fallen ill, and under this pretext she should go to

see him. Here are the various things she should do to make sure of his favour.

"She should send her servant to pick up the flowers he has worn the day before, in order that she may wear them as a sign of her affection; she should ask for the betelnuts and leaves which he has left over; she should express astonishment at his skill in the practice of love; she should let him teach her sixty-four forms of pleasure taught by *Babharvya*: she should keep his secrets; she should confide her own desires and secrets in him; she should satisfy all his whims; she should look worried when he becomes thoughtful or seems to be thinking of something except her love; she should express herself as being fond of everything he likes; she should be gay or sad, accordingly as he is the one or the other.

"She should express the desire to see his wives: she should show neither complete indifference nor too much emotion when she chances to meet him; she should not express her love for him by means of words, but with acts, signs, and hints she should remain silent when he is asleep, tired or ill; she should reply to him gaily when she has become sufficiently familiar with him; she should listen attentively to all he has to say, except that which relates to her rivals; she should not praise other people; she should not dislike those who have the same fault as her lover.

"She should wear any ornament he may have given her: she should not eat when her lover seems to be discouraged or ill; she should ask him to take her with him if he leaves the country; she should tell him that she does not like to survive





him; she should tell him that the whole object of her love-life is to be united to him; she should promise God some sacrifices in advance, when he has become rich, she should put his name into the songs she sings; she should sit on his lap and fall asleep there; she should wish to bear him a child; she should show respect to his family, his colour, his friends and his good qualities: she should ask him to sing, if he is proud of his musical ability; she should tell him that in the other world she will continue to be his mistress.

"If the man undertakes a journey, she should make him swear that he will return promptly; during his absence she should wear no ornaments, except those that bring good luck. If the time set for his return has passed, she should make astrological calculations to determine his fate. If she feels depressed or if the auguries are unlucky, she should carry out some ceremony or sacrifice which will tend to appease to Deity.

"When the man has returned, she should worship Kama, god of love, and the other gods as well. After the first visit, she should ask her lover to carry out certain rites which he will do, if he is sufficiently attached to her."

The Attachment of the Man.

"A man is said to be fully attached to his inferior wife when his love is disinterested, when he has the same objects in mind as she, when he is entirely free from jealous, and when he does not quarrel with her over the matter of money."



Chapter XIX.

PROSTITUTION.

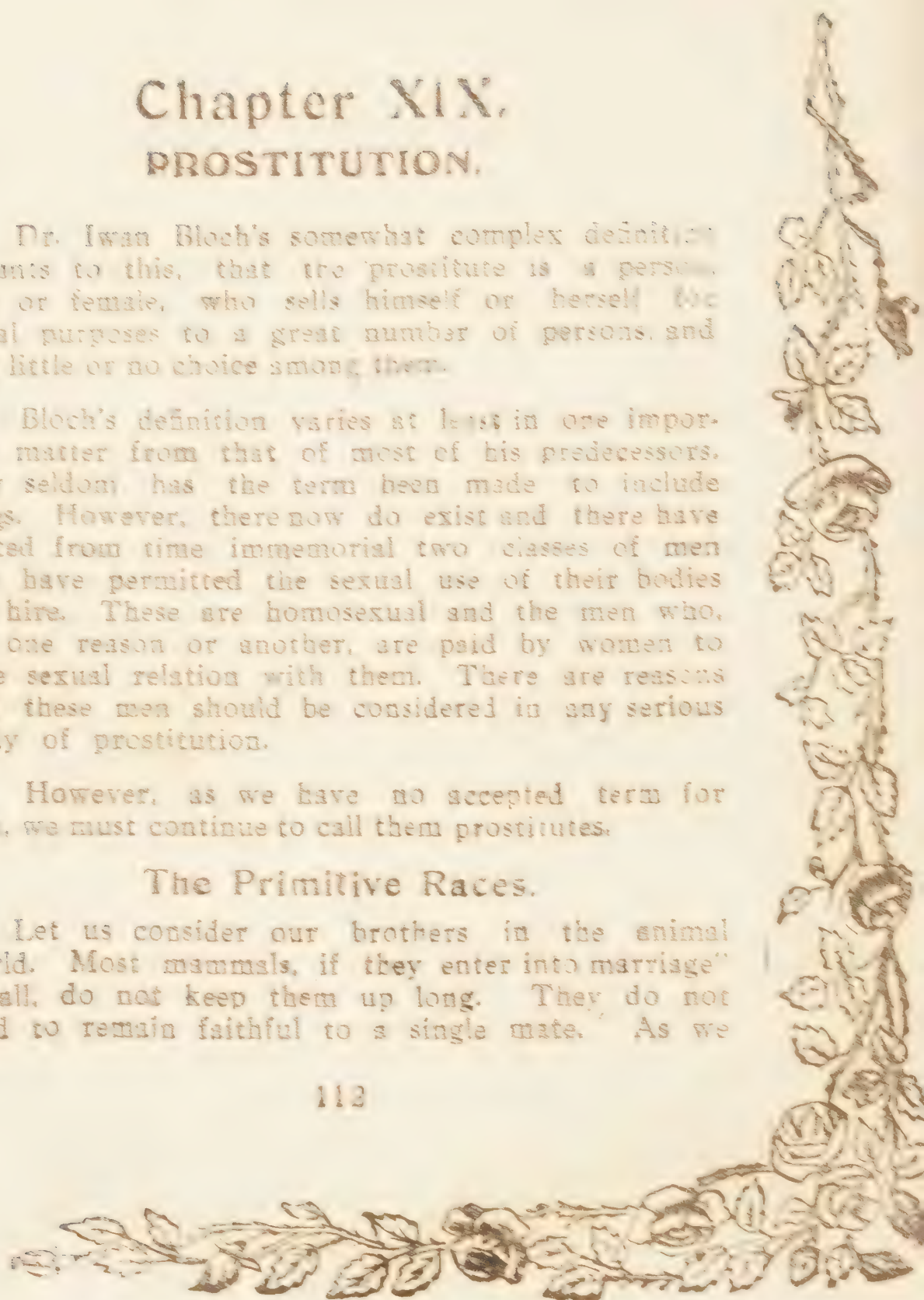
Dr. Iwan Bloch's somewhat complex definition amounts to this, that the prostitute is a person, male or female, who sells himself or herself for sexual purposes to a great number of persons, and with little or no choice among them.

Bloch's definition varies at least in one important matter from that of most of his predecessors. Very seldom has the term been made to include males. However, there now do exist and there have existed from time immemorial two classes of men who have permitted the sexual use of their bodies for hire. These are homosexual and the men who, for one reason or another, are paid by women to have sexual relation with them. There are reasons why these men should be considered in any serious study of prostitution.

However, as we have no accepted term for men, we must continue to call them prostitutes.

The Primitive Races.

Let us consider our brothers in the animal world. Most mammals, if they enter into marriage at all, do not keep them up long. They do not tend to remain faithful to a single mate. As we





know. the males of many species have no interest in their offspring.

"Among the anthropoid" says, Dr August Forel. "There exists genuine monogamous marriage, accompanied by family life. The male protects his mate and the young ones."

According to Westermarck, this is also true of primitive man. "Everywhere," he says, "there is the unit built around parents and children." However, certain writers disagree with him, and say that sexual promiscuity prevails in savage society.

In order to say that marriage is the rule with early man, Westermarck makes that institution include *polygamy* (the state of having plurality of wives), *polyandry* (the state of having at the same time several husbands), and monogamous marital relations of only temporary duration.

Of polygamy in the broader sense (including both polygamy and polyandry), we may say that it undoubted is marriage. When the question is one of temporary marriage, we may well ask just how short the relations may last and still come within the category. Even the very liberal Government of the Soviet has found it necessary to set a limit to the number of times any individual might be divorced and remarried in any one year. A marriage which lasts ten years is clearly something very different from sexual promiscuity.

Can there be a marriage for a month, or a week, or a single night?

Primitive man, on occasions, enters into marriage



quite unceremoniously. However, if he stays with the same woman for a number of years, guarding their home and their offspring, undoubtedly he is married.

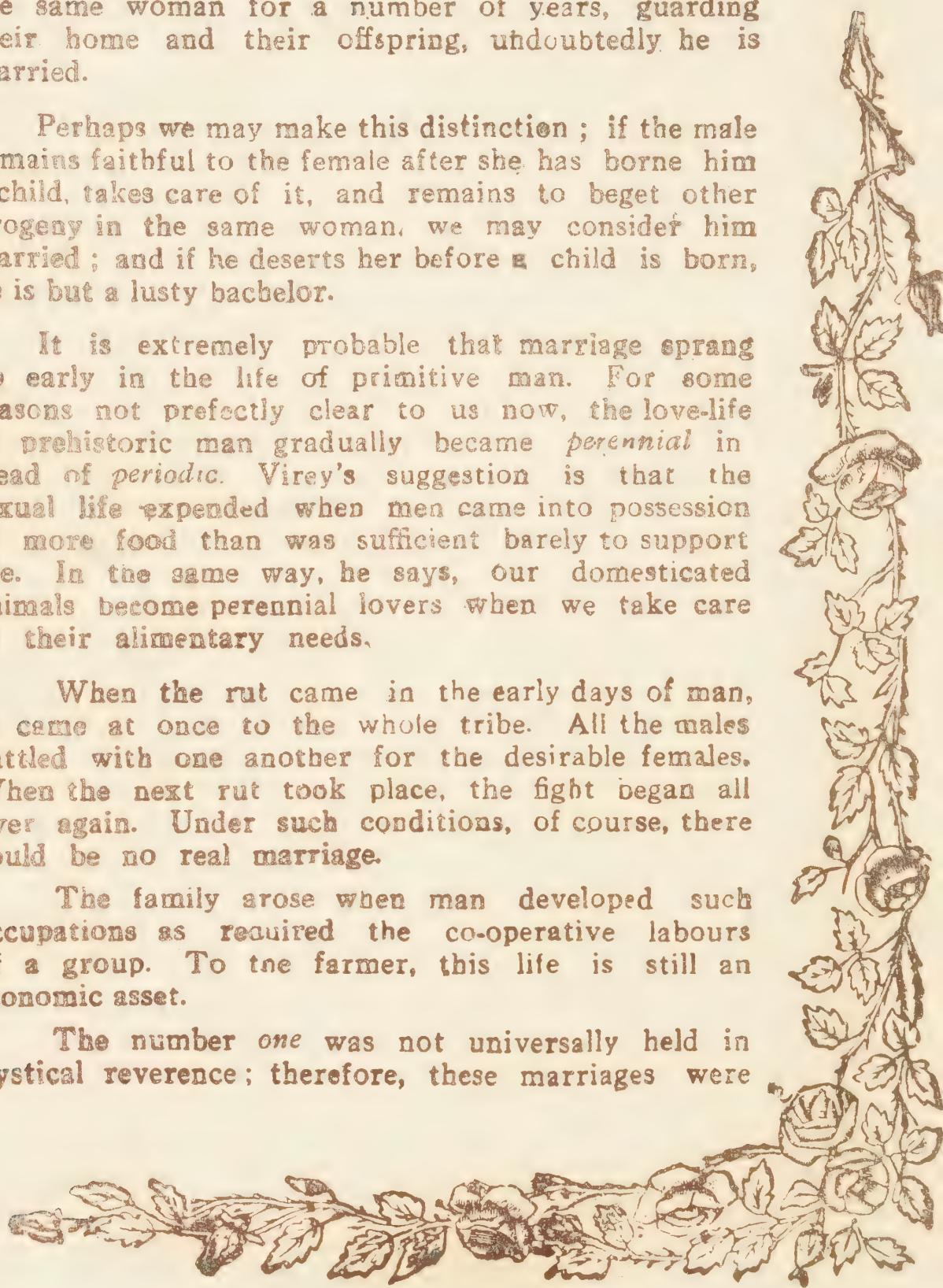
Perhaps we may make this distinction ; if the male remains faithful to the female after she has borne him a child, takes care of it, and remains to beget other progeny in the same woman, we may consider him married ; and if he deserts her before a child is born, he is but a lusty bachelor.

It is extremely probable that marriage sprang up early in the life of primitive man. For some reasons not perfectly clear to us now, the love-life of prehistoric man gradually became *perennial* instead of *periodic*. Virey's suggestion is that the sexual life expanded when men came into possession of more food than was sufficient barely to support life. In the same way, he says, our domesticated animals become perennial lovers when we take care of their alimentary needs.

When the rut came in the early days of man, it came at once to the whole tribe. All the males battled with one another for the desirable females. When the next rut took place, the fight began all over again. Under such conditions, of course, there could be no real marriage.

The family arose when man developed such occupations as required the co-operative labours of a group. To the farmer, this life is still an economic asset.

The number *one* was not universally held in mystical reverence ; therefore, these marriages were



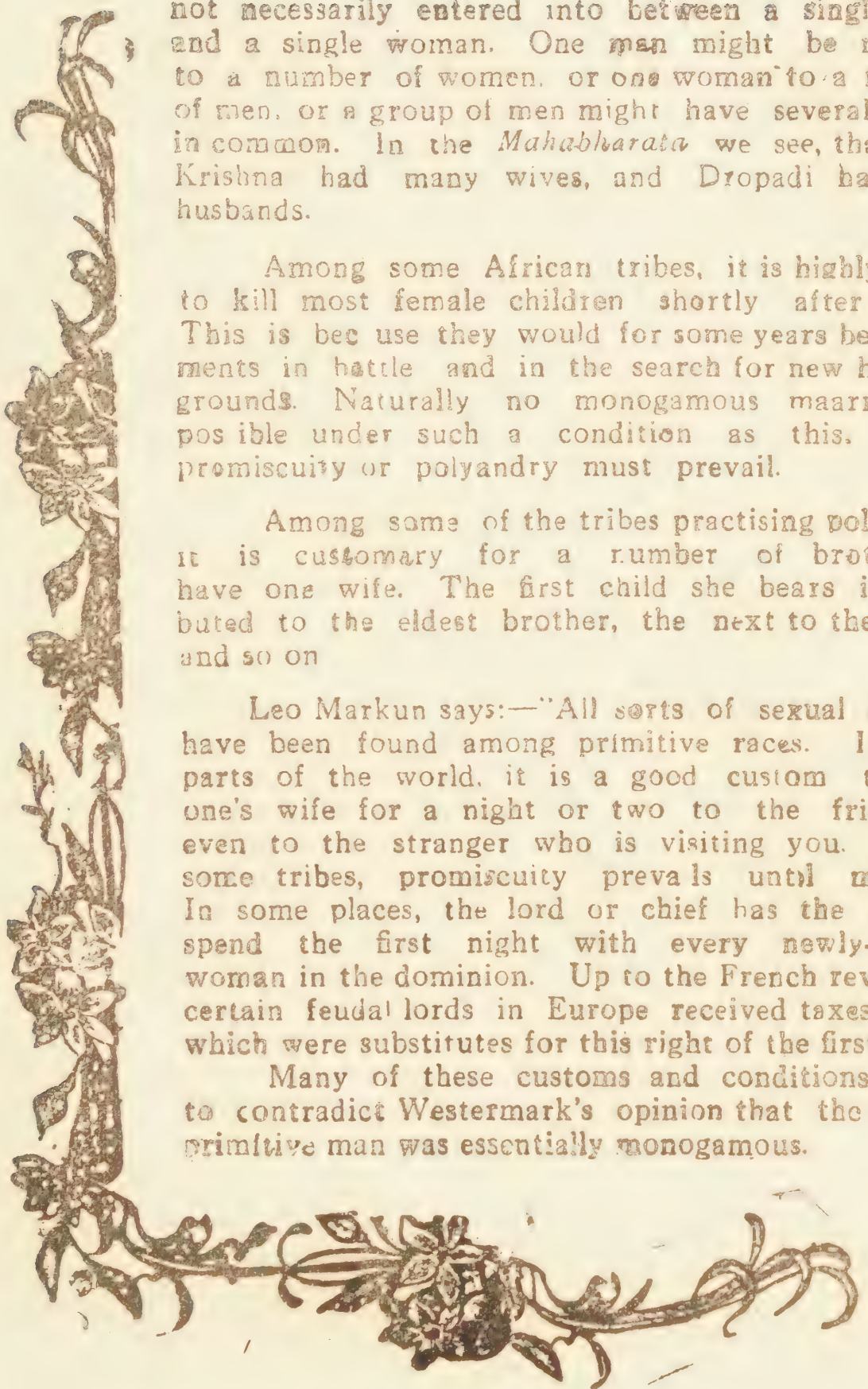
not necessarily entered into between a single man and a single woman. One man might be married to a number of women, or one woman to a number of men, or a group of men might have several wives in common. In the *Mahabharata* we see, that Lord Krishna had many wives, and Dropadi had five husbands.

Among some African tribes, it is highly moral to kill most female children shortly after birth. This is because they would for some years be impediments in battle and in the search for new hunting-grounds. Naturally no monogamous marriage is possible under such a condition as this. Either promiscuity or polyandry must prevail.

Among some of the tribes practising polyandry, it is customary for a number of brothers to have one wife. The first child she bears is attributed to the eldest brother, the next to the second and so on.

Leo Markun says:—"All sorts of sexual customs have been found among primitive races. In some parts of the world, it is a good custom to lend one's wife for a night or two to the friend or even to the stranger who is visiting you. Among some tribes, promiscuity prevails until marriage. In some places, the lord or chief has the right to spend the first night with every newly-married woman in the dominion. Up to the French revolution, certain feudal lords in Europe received taxes or dues which were substitutes for this right of the first night."

Many of these customs and conditions appear to contradict Westermarck's opinion that the earliest primitive man was essentially monogamous.



Question.

Did prostitution exist in the primitive society?

Ans. Certainly not if promiscuity prevailed. Prostitution is a by-product of marriage. Whenever a normal woman had sexual relations with a large number of men, there could not exist such a thing as a prostitute class.

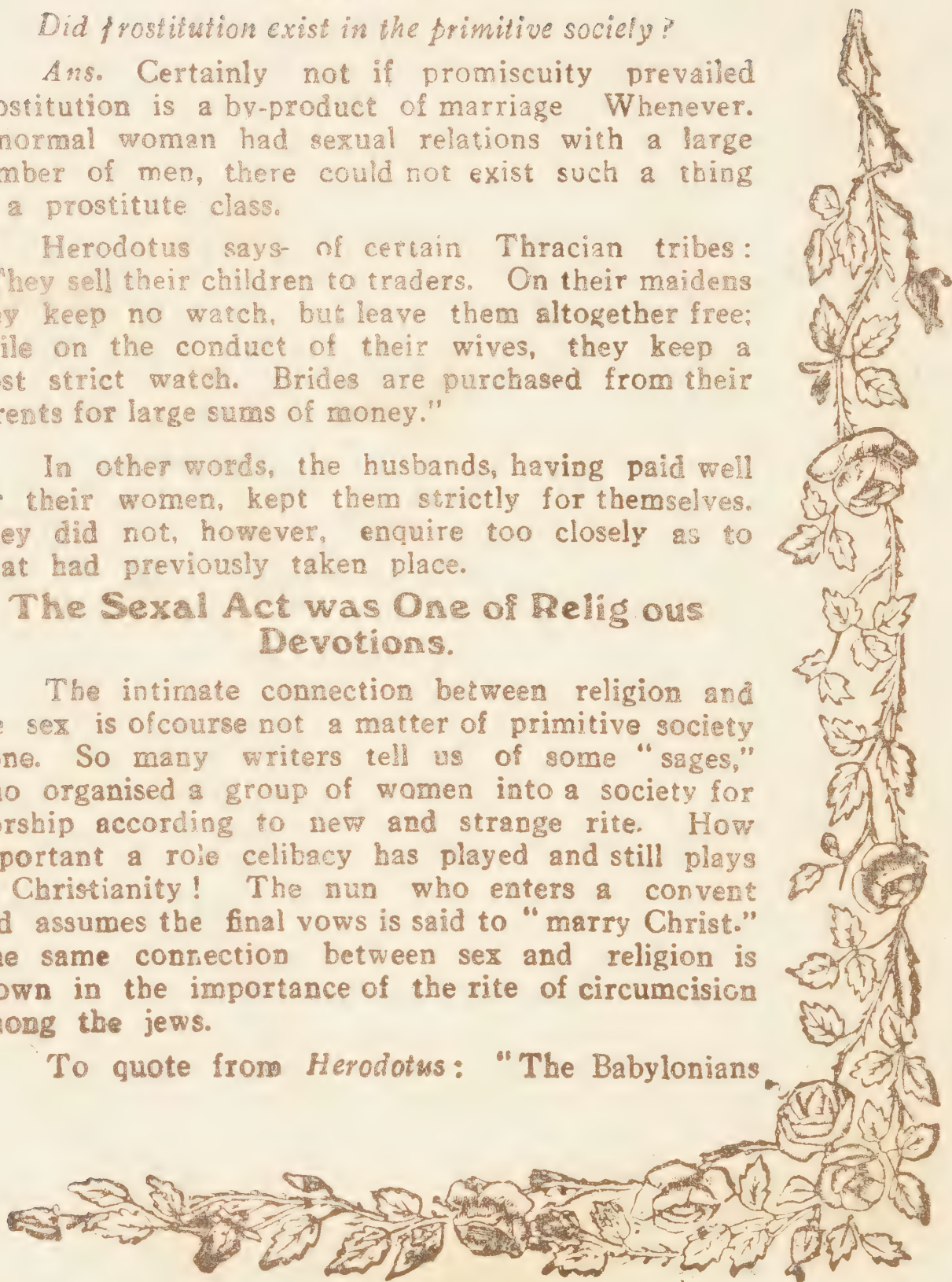
Herodotus says of certain Thracian tribes: "They sell their children to traders. On their maidens they keep no watch, but leave them altogether free; while on the conduct of their wives, they keep a most strict watch. Brides are purchased from their parents for large sums of money."

In other words, the husbands, having paid well for their women, kept them strictly for themselves. They did not, however, enquire too closely as to what had previously taken place.

The Sexual Act was One of Religious Devotions.

The intimate connection between religion and the sex is of course not a matter of primitive society alone. So many writers tell us of some "sages," who organised a group of women into a society for worship according to new and strange rite. How important a role celibacy has played and still plays in Christianity! The nun who enters a convent and assumes the final vows is said to "marry Christ." The same connection between sex and religion is shown in the importance of the rite of circumcision among the Jews.

To quote from *Herodotus*: "The Babylonians



have one most shameful custom. Every woman born in the country must once in her life go and sit down in the precinct of Aphodite, and there consort with a stranger. Many of the wealthier sorts, who are too proud to mix with others drive in covered carriages to the precinct, followed by a goodly train of attendants, and there take their station. But the larger number seat themselves within the body enclosure with wreaths of string about their heads; and here is always a great crowd, some coming and others going; lines or cords, mark out paths in all directions among the women, and the strangers pass along them to make their choice. A woman who has once taken her seat is not allowed to return home till one of the strangers throws a silver coin into her lap, and takes her with him beyond the holy ground. When he throws the coin he says these words, "The goddess Mylitta prosper thee." (Aphrodite is called Mylitta by the Assyrians). The silver coin may be of any size; it cannot be refused, for that is forbidden by law, since once thrown it is sacred. The woman goes with the first man who throws her money, and rejects no one. When she has gone with him, and so satisfied the goddess, she returns home, and from that time forth no gift, however great will prevail with her. Such of the women as are tall and beautiful are soon released, but others who are ugly have to stay a long time before they can fulfil the law. Some have to wait three or four years in the precinct. A custom very much like this is found also in certain parts of the Island of Cyprus."

The phenomena of sex appears shameful or even sinful to certain people. We find it hard to appreciate how the ancients felt about it.



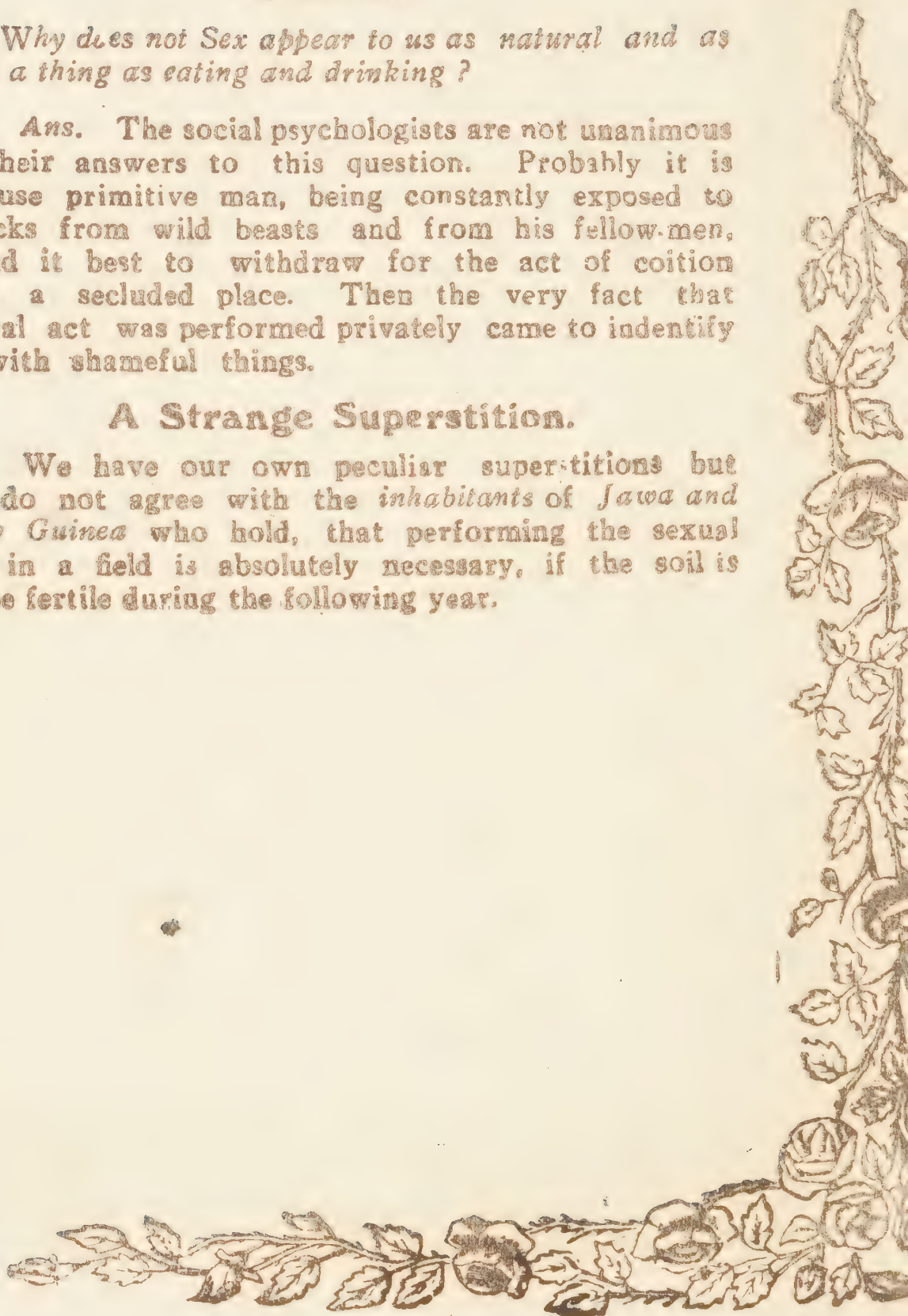
Question.

Why does not Sex appear to us as natural and as open a thing as eating and drinking ?

Ans. The social psychologists are not unanimous in their answers to this question. Probably it is because primitive man, being constantly exposed to attacks from wild beasts and from his fellow-men, found it best to withdraw for the act of coition into a secluded place. Then the very fact that sexual act was performed privately came to indentify it with shameful things.

A Strange Superstition.

We have our own peculiar superstitions but we do not agree with the inhabitants of Jawa and New Guinea who hold, that performing the sexual act in a field is absolutely necessary, if the soil is to be fertile during the following year.



Chapter XX.

CONDITION AMONG THE EARLY GREEKS.

The laws of Solon permitted a man to kill anybody whom he found cohabiting with his wife. The rape of an unmarried woman, however, was punished by a fine, and the seduction of any unmarried woman except a harlot, by a lesser fine.

His laws regulated many rather intimate matters. One of them provided that an heiress whose husband proved impotent, might choose one of his relatives to cohabit with her, at least three times a month.

Solon was by no means a feminist. He accepted without question the double standard of sexual morality. His whole system bound the wife to her husband, but permitted him full freedom of intercourse, so long as he interfered with no other citizen's wife or daughter.

The prostitute class under Solon's system was not recruited from volunteers. It was made up of slaves, most of whom were foreigners. The prostitutes were maintained in brothels by the State.

According to Nikander, Solon gave the profits derived from the brothels to the priests of the

temple of Aphrodite Pandemus. Probably he felt that prostitution was in some way still a religious matter.

The harlots then were like miserable prisoners of war and stood naked before the brothels to entice the passers-by. They were not permitted to choose, but had to find acceptable any male who presented the extremely low fee set by law.

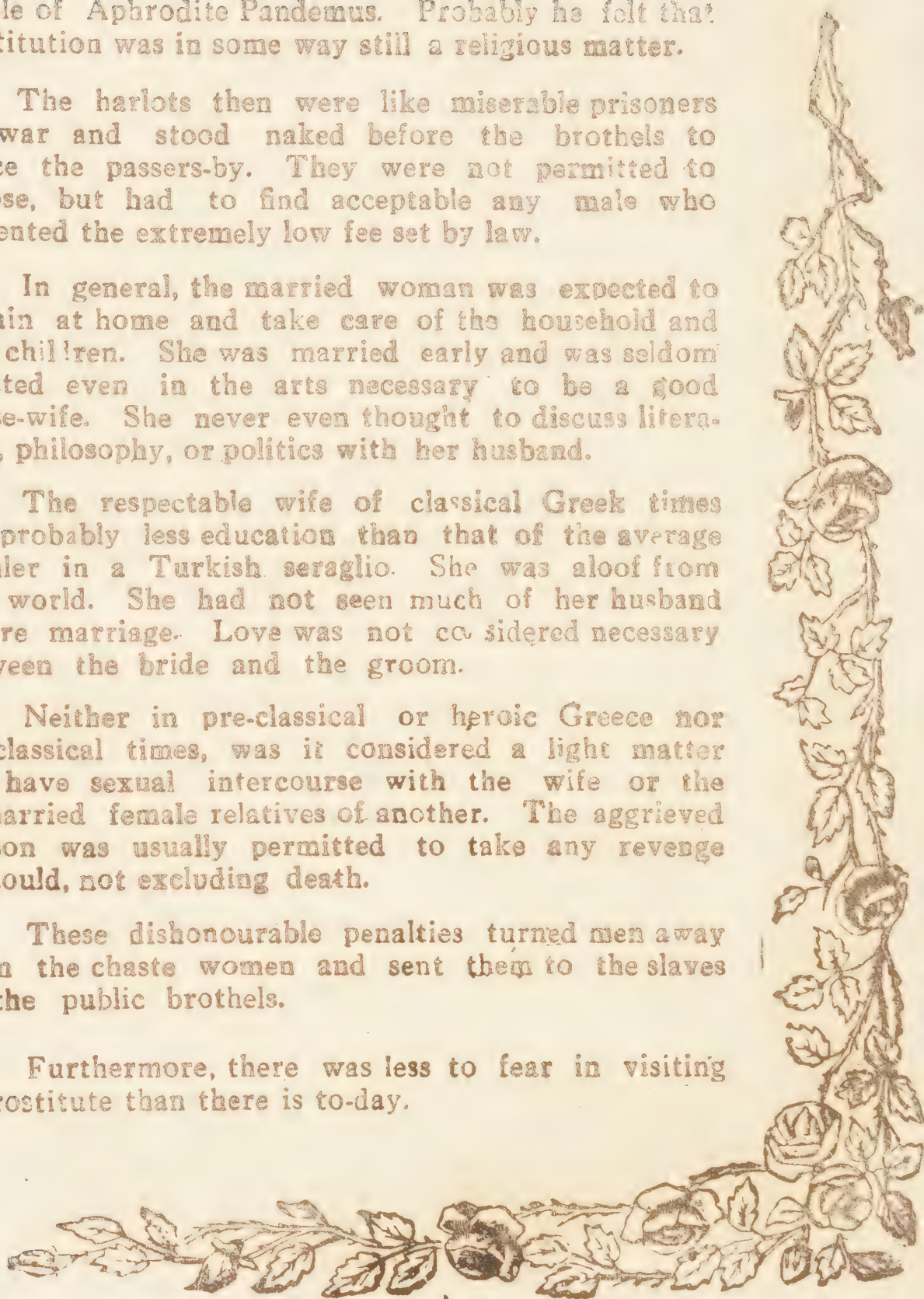
In general, the married woman was expected to remain at home and take care of the household and her children. She was married early and was seldom educated even in the arts necessary to be a good house-wife. She never even thought to discuss literature, philosophy, or politics with her husband.

The respectable wife of classical Greek times had probably less education than that of the average dweller in a Turkish seraglio. She was aloof from the world. She had not seen much of her husband before marriage. Love was not considered necessary between the bride and the groom.

Neither in pre-classical or heroic Greece nor in classical times, was it considered a light matter to have sexual intercourse with the wife or the unmarried female relatives of another. The aggrieved person was usually permitted to take any revenge he could, not excluding death.

These dishonourable penalties turned men away from the chaste women and sent them to the slaves in the public brothels.

Furthermore, there was less to fear in visiting a prostitute than there is to-day.



Venereal Diseases.

Of special importance is the fact that there existed practically no fear of the venereal diseases.

Syphilis does not seem to have occurred in Europe until after the discovery of America by Columbus.

Gonorrhoea appears to have existed in classical Europe, yet the nature of the disease, and especially the manner of its transmission, appears hardly to have been understood. It happens that gonorrhoea is in some way a more dangerous disease than even syphilis; but ignorance was bliss, and the fear of infection was something that ordinarily did not occur.

The subject is thoroughly discussed in my book "*Self-Cure of Venereal Diseases.*"

Nakedness Not a Sin.

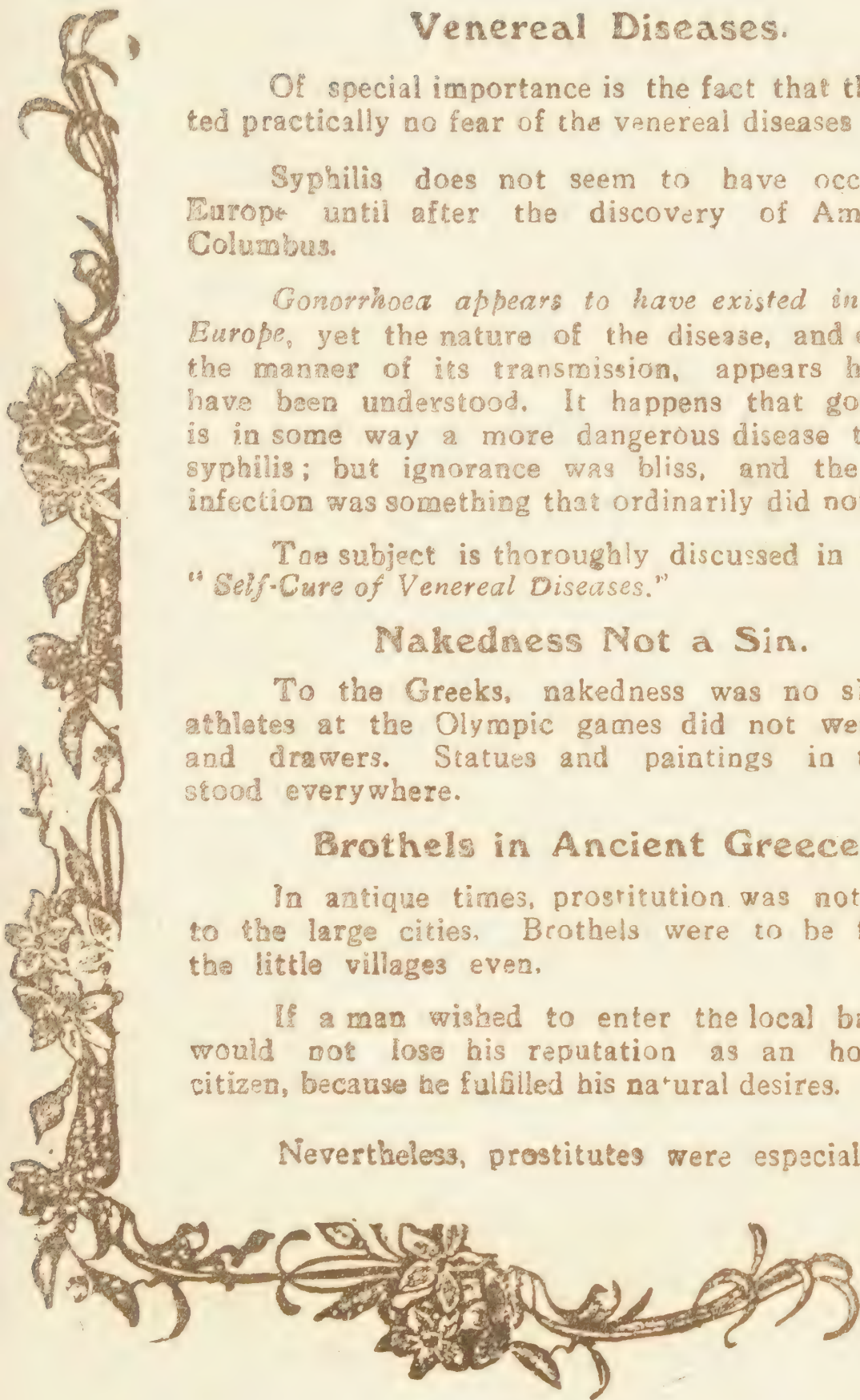
To the Greeks, nakedness was no sin. The athletes at the Olympic games did not wear shirts and drawers. Statues and paintings in the nude stood everywhere.

Brothels in Ancient Greece.

In antique times, prostitution was not confined to the large cities. Brothels were to be found in the little villages even.

If a man wished to enter the local brothel, he would not lose his reputation as an honourable citizen, because he fulfilled his natural desires.

Nevertheless, prostitutes were especially active



among foreigners and other strangers, in the seaports, centres of trade, and religious centres. They followed the armies on their expeditions. They were numerous at religious festivals, at pilgrimages, at fairs, at all places where men gathered in great numbers.

Many of the slaves had been maidens or young wives of a good family, and had suddenly found themselves prostitutes after a pirate's surprise attack or the defeat of their city or tribe in war.

A woman who could dance and sing, or play at a musical instrument was worth much more in the slave market than one who was merely a female animal of the human species.

The prostitutes who stood at the entrance to the brothels were of the lowest and least valuable class. In a time when the sense of modesty was quite different from ours, it was possible for the prostitutes not only to entice men on the streets and in other public places, but also to go through the sexual acts in the more secluded streets and corners.

The dancers of the slave-women were chiefly of an openly erotic nature. Almost all dancing, ancient or modern, is more or less indicative or symbolical of the act of coition. In time when nakedness was no sin, this was plain enough.

The serving-women and the young women who sold fruits and flowers in the market places of old Greece, were mostly courtesans.

The brothels in Greece were in the nature of public buildings owned and operated by the State.

Some of the brothels served also as hotels, and



in most of them food and drink were offered for sale. Outside these brothels, many of the prostitutes of a higher type occupied small apartments or furnished rooms of their own.

Plutarch, in his life of Pericles, relates the common report that he plunged Athens into war with the Samians in order to please Aspasia. "She is said to have reserved her favours for the most powerful personages of Greece in imitation of Thargelia, an Indian lady of ancient times, of great beauty, ability and attractions, who had many lovers among the Greeks, and brought them all over the Persian interest, by which means of the seeds of the Persian faction were sown in many cities of Greece, as they were all men of great influence and position.

"Now, some writers say that Pericles valued Aspasia only for her wisdom and political ability. Indeed, Socrates and his friends used to frequent her society; and those who listened to her discourse used to bring their wives with them, that they too might profit by it, although her profession was far from being honourable or decent, for she kept courtesans in her house.....But Pericles seems to have been enamoured more, of Aspasia's person than of her intellect." Plutarch goes on to say how Pericles sent his wife away and lived with Aspasia, "of whom he was passionately fond. He is said to have never gone in or out of the house during the day without kissing her.

Painting in Ancient Time.

Apelles the most celebrated of Greek painters (contemporary with Alexander the Great, that is of

the Fourth Century before the Christian era), did not disdain to point a courtesan.

The sense of shame developed rather late in Greece. The Greek vases of the Fifth Century before Christ, many of which portray brothel scenes, were considered respectable enough to be placed in an honourable citizen's home.

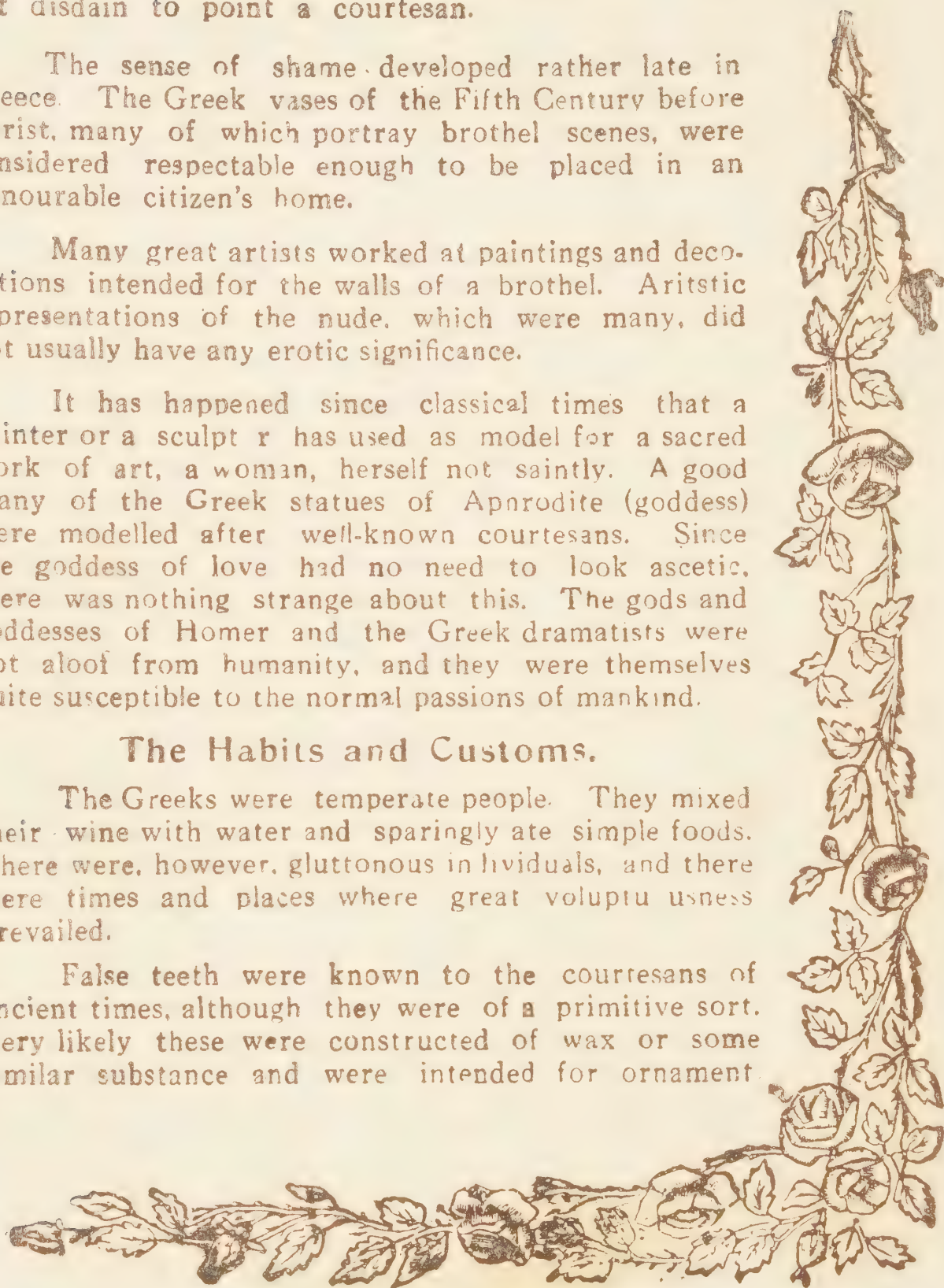
Many great artists worked at paintings and decorations intended for the walls of a brothel. Aritstic representations of the nude, which were many, did not usually have any erotic significance.

It has happened since classical times that a painter or a sculpt r has used as model for a sacred work of art, a woman, herself not saintly. A good many of the Greek statues of Aphrodite (goddess) were modelled after well-known courtesans. Since the goddess of love had no need to look ascetic, there was nothing strange about this. The gods and goddesses of Homer and the Greek dramatists were not aloof from humanity, and they were themselves quite susceptible to the normal passions of mankind.

The Habits and Customs.

The Greeks were temperate people. They mixed their wine with water and sparingly ate simple foods. There were, however, gluttonous individuals, and there were times and places where great voluptuousness prevailed.

False teeth were known to the courtesans of ancient times, although they were of a primitive sort. Very likely these were constructed of wax or some similar substance and were intended for ornament.



and not for use.

Dyeing the hair, supplying false hair, removing hair from the body, all these were practised by the old Greek courtesans. The cosmetics of the ancient world, so far as can now tell, were in no way inferior to those of to-day.

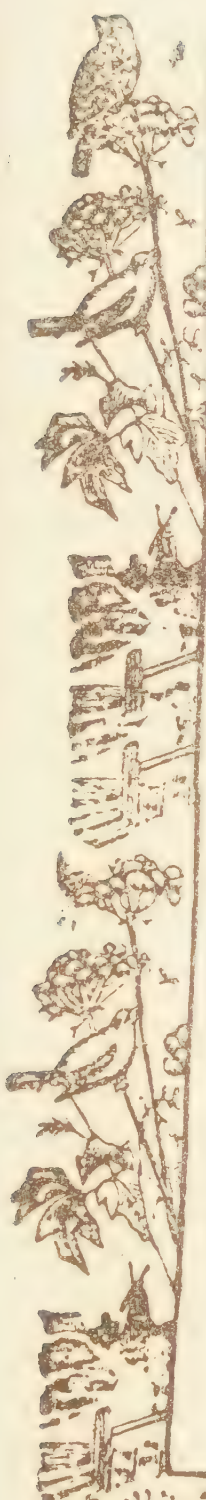
The machinery and appointments of the brothel of ancient times and of to-day remain pretty much the same. The courtesan of to-day smokes a good many cigarettes and drinks as much whisky as she can conveniently get. The prostitute of ancient Greece was also a drinker of alcoholic beverages. She had no tobacco, but she was addicted to various other drugs. The courtesan of India chews betel-nuts and offers a supply to all callers.

Time Past and the Present.

In classical days, a man might go out and boldly purchase a season-ticket to the brothel. Compared with the situation in classical times, attendance at the modern houses of prostitution in London or Paris, or Amsterdam is quite light. There are a number of reasons why this is so.

First, the costs have gone up to a considerable extent. There is also a new sense of shame or sexual modesty (prudery, in its extreme manifestations) which has to some extent, curbed natural instincts. Most important of all, no doubt, is the fear of syphilis which has spread since the discovery of America.

In Solon's time, the equivalent of a few annas purchased the services of an ordinary prostitute.



Procurers of panderers existed, of course. These intermediaries between the courtesan and her patrons might be State-officers, or owners of the prostitute slaves or agents of the free prostitutes. In some cases they were relatives even!

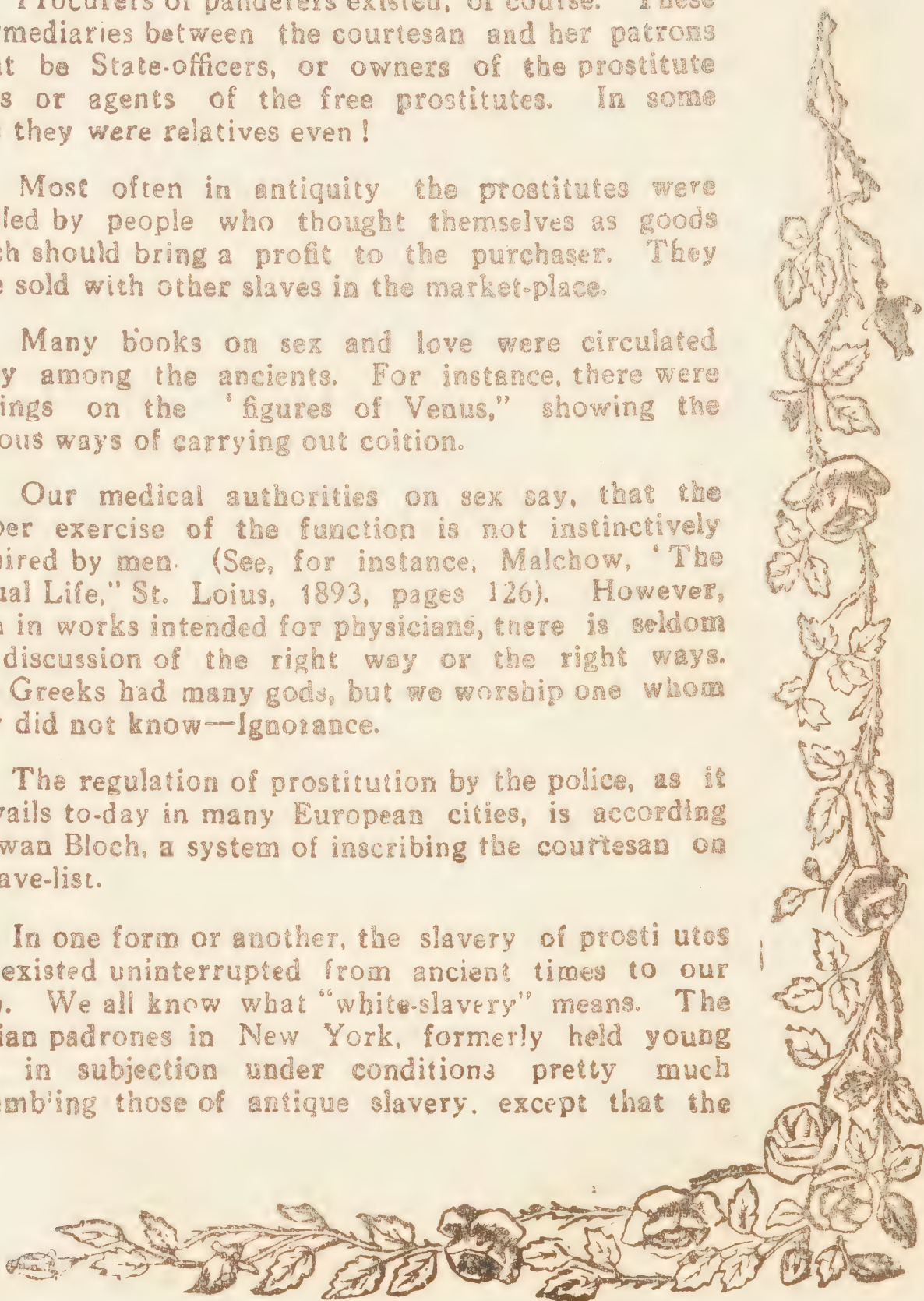
Most often in antiquity the prostitutes were handled by people who thought themselves as goods which should bring a profit to the purchaser. They were sold with other slaves in the market-place.

Many books on sex and love were circulated freely among the ancients. For instance, there were writings on the 'figures of Venus,' showing the various ways of carrying out coition.

Our medical authorities on sex say, that the proper exercise of the function is not instinctively acquired by men. (See, for instance, Malchow, 'The Sexual Life,' St. Louis, 1893, pages 126). However, even in works intended for physicians, there is seldom any discussion of the right way or the right ways. The Greeks had many gods, but we worship one whom they did not know—Ignorance.

The regulation of prostitution by the police, as it prevails to-day in many European cities, is according to Iwan Bloch, a system of inscribing the courtesan on a slave-list.

In one form or another, the slavery of prostitutes has existed uninterrupted from ancient times to our own. We all know what "white-slavery" means. The Italian padrones in New York, formerly held young girl in subjection under conditions pretty much resembling those of antique slavery, except that the



legal justification did not exist.

Yet men were known to marry prostitutes even in Greece. More frequently they took themselves concubines or mistresses.

The Wife and the Courtesan.

Despite the shamefulness attaching to the position of prostitution, she played in ancient India, Greece and Rome a greater role than that of the legitimate wife. Whereas the wife had to stay at home and supervise the cooking and the care of the young children, the courtesan conversed freely with any man. If she was intelligent, she might have it in her power to sway the destinies of a State. At any rate, she was permitted to have a wide range of interest. If she had the desire and the ability to join in philosophical discussions she was welcomed to do so. She could be praised by all, tasted by all, greeted by all with honours and gifts.

Any reader of this book who is familiar with the many comedies of the Elizabethan age, will recall that the favourite setting is a brothel or a boisterous tavern. This setting was borrowed, along with a number of other things, from the Latin comedy; and this, in turn, from the Greek.



Chapter XXI.

CONDITION IN ANCIENT ROME.

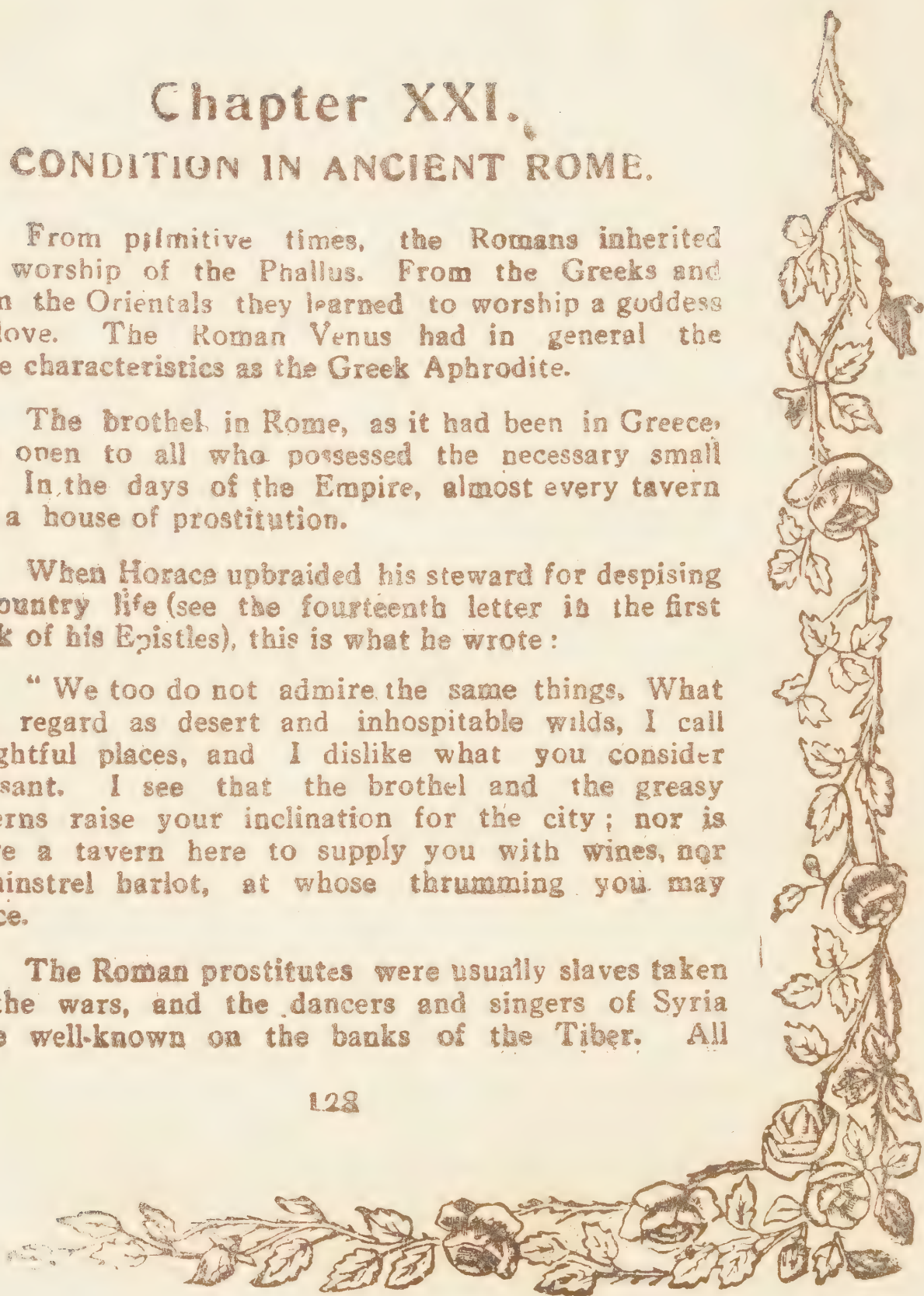
From primitive times, the Romans inherited the worship of the Phallus. From the Greeks and from the Orientals they learned to worship a goddess of love. The Roman Venus had in general the same characteristics as the Greek Aphrodite.

The brothel in Rome, as it had been in Greece, was open to all who possessed the necessary small fee. In the days of the Empire, almost every tavern was a house of prostitution.

When Horace upbraided his steward for despising a country life (see the fourteenth letter in the first book of his Epistles), this is what he wrote :

" We too do not admire the same things. What you regard as desert and inhospitable wilds, I call delightful places, and I dislike what you consider pleasant. I see that the brothel and the greasy taverns raise your inclination for the city ; nor is there a tavern here to supply you with wines, nor a minstrel barlot, at whose thrumming you may dance.

The Roman prostitutes were usually slaves taken in the wars, and the dancers and singers of Syria were well-known on the banks of the Tiber. All



nations were represented among the public women, and they came from all classes of society and from all ranks of cultural life.

During the period of the Empire, the bathing of men and women together was introduced into Rome. The public baths came to have the reputation of being brothels.

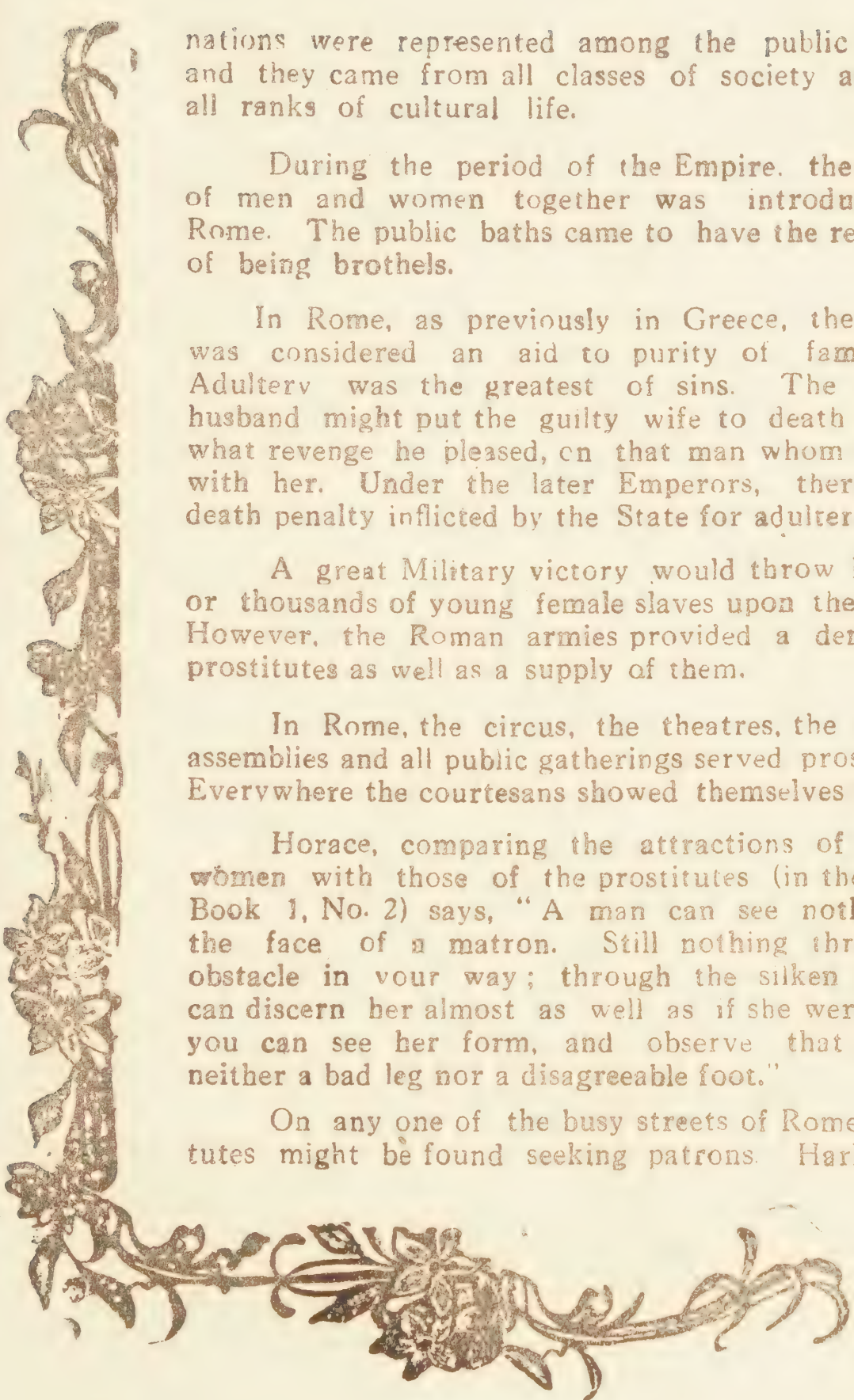
In Rome, as previously in Greece, the brothel was considered an aid to purity of family life. Adultery was the greatest of sins. The enraged husband might put the guilty wife to death and take what revenge he pleased, on that man whom he found with her. Under the later Emperors, there was a death penalty inflicted by the State for adultery.

A great Military victory would throw hundreds or thousands of young female slaves upon the market. However, the Roman armies provided a demand for prostitutes as well as a supply of them.

In Rome, the circus, the theatres, the religious assemblies and all public gatherings served prostitution. Everywhere the courtesans showed themselves freely.

Horace, comparing the attractions of married women with those of the prostitutes (in the Satires, Book 1, No. 2) says, "A man can see nothing but the face of a matron. Still nothing throws any obstacle in your way; through the silken vest you can discern her almost as well as if she were naked; you can see her form, and observe that she has neither a bad leg nor a disagreeable foot."

On any one of the busy streets of Rome, prostitutes might be found seeking patrons. Harlots were



as numerous in the neighbourhood of the temples as anywhere. Many of the cheaper prostitutes, however, were to be found in certain outlying neighbourhoods.

We must imagine the harlot of old Italy walking slowly down the crowded streets rubbing elbows with beggars, pedlars, thieves, slaves and idle citizens. All was open and unshamed.

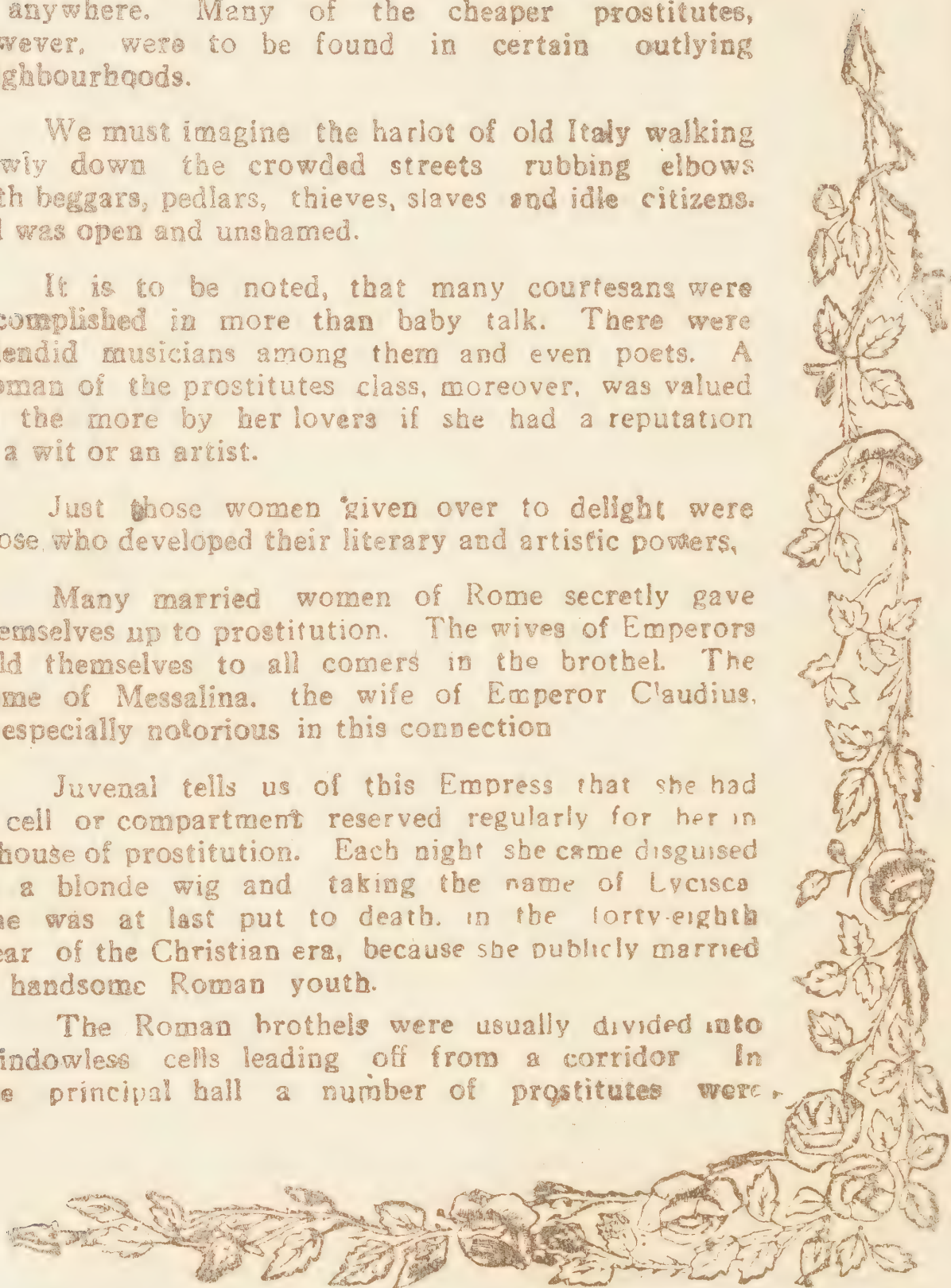
It is to be noted, that many courtesans were accomplished in more than baby talk. There were splendid musicians among them and even poets. A woman of the prostitutes class, moreover, was valued all the more by her lovers if she had a reputation as a wit or an artist.

Just those women given over to delight were those who developed their literary and artistic powers.

Many married women of Rome secretly gave themselves up to prostitution. The wives of Emperors sold themselves to all comers in the brothel. The name of Messalina, the wife of Emperor Claudius, is especially notorious in this connection.

Juvenal tells us of this Empress that she had a cell or compartment reserved regularly for her in a house of prostitution. Each night she came disguised in a blonde wig and taking the name of Lycisca. She was at last put to death, in the forty-eighth year of the Christian era, because she publicly married a handsome Roman youth.

The Roman brothels were usually divided into windowless cells leading off from a corridor. In the principal hall a number of prostitutes were



ranged, from among whom the visitor was permitted to make his choice. There were young girls in the lines as well as middle-aged women, long experienced in the ways of shame.

Of course, the famous courtesans of antiquity needed neither to occupy brothel cells nor to go shunting in the streets. Appointments were arranged in advance.

At the entrance to some brothels signs were posted, giving a list of inmates, with sometimes an account of the specialities of each and the fees charged.

In the Roman comedies we find, many details as their leasing for the specified periods.

George Sylvester Viereck depicts a modern situation in "The Pilgrim," "The Three Sphinxes" and other poems.

The free prostitutes of antiquity stood under the control of certain magistrates, usually those who exercised the general supervision of morals.

In Rome, the prostitutes had to wear a distinctive costume. This was as rich and as brilliantly dyed as the harlot could afford.

A passage in Horace speaks of the long flowing gown of the married woman, which did not permit her feet to be seen. The harlots wore comparatively little clothing.

We find several of the imperial laws directed against the prostitution of a wife by her husband. Other laws we find attempting to keep Roman women, or at least those of noble descent, free from pros-

titution. The Emperor Tacitus attempted to abolish all brothels in the city of Rome, but found the accomplishment impossible.

Justinian, the Roman Emperor of the East in the Sixth century, famous for the legal compilations drawn up in his reign, continued the work of attempting to abolish prostitution.

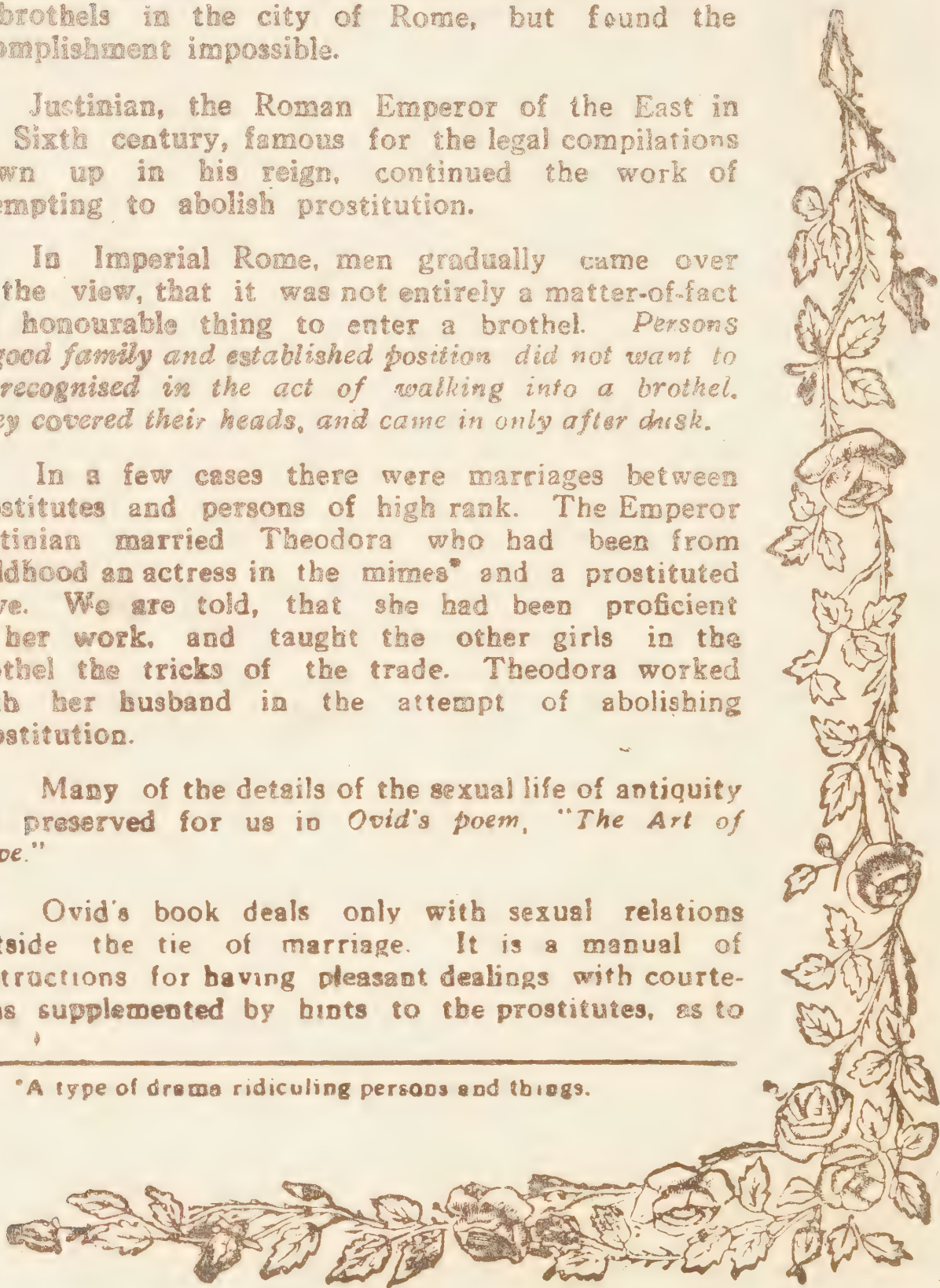
In Imperial Rome, men gradually came over to the view, that it was not entirely a matter-of-fact and honourable thing to enter a brothel. *Persons of good family and established position did not want to be recognised in the act of walking into a brothel. They covered their heads, and came in only after dusk.*

In a few cases there were marriages between prostitutes and persons of high rank. The Emperor Justinian married Theodora who had been from childhood an actress in the mimes* and a prostituted slave. We are told, that she had been proficient in her work, and taught the other girls in the brothel the tricks of the trade. Theodora worked with her husband in the attempt of abolishing prostitution.

Many of the details of the sexual life of antiquity are preserved for us in Ovid's poem, "*The Art of Love*."

Ovid's book deals only with sexual relations outside the tie of marriage. It is a manual of instructions for having pleasant dealings with courtesans supplemented by hints to the prostitutes, as to

*A type of drama ridiculing persons and things.



how to make their profession profitable and agreeable to themselves.

Marital, Juvenal, Cattulus, Tibbullus and Petronius are some of the other Latin writers from whose works we may learn much about the sexual morals and practices of the Romans.

In the ancient European world, they were used in homosexual prostitution.

We have seen how in the latter days of the Roman Empire abolitionists of the brothel arose. All sorts of opinions were expressed about the public utility of prostitution. It was sometimes a religious performance, sometimes a necessary evil, sometimes an unnecessary evil which ought promptly to be suppressed.



Chapter XXII.

MODERN TIMES

Reformation.

When Martin Luthet made his pilgrimage to Rome, in the year 1511, he was a devout Roman Catholic. When he saw the affairs in Rome, his views took a sudden turn, and he became a Protestant. What impressed him most was, the sexual immorality which prevailed at the Papal court.

Rome was swarming with prostitutes and with the mistresses of high church officials.

"It is as natural," Luther said, "for men and women to come together, as it is for them to eat, drink and sleep." "The principle of marriage" he declared in one of his table talks, "run through all creation—and flowers as well as animals—male and female. Therefore, priestly celibacy is absurd. It is a highly exceptional man," Luther thought, "who is able to eliminate sexual life." Most of the priests of his time confirmed his opinion by actually engaging in fornication. "Would it not be much better," asked the Protestant reformer, "if they should be married and bring up children whom they might openly acknowledge as their own?"

*Sexual intercourse of unmarried persons.





He approved the bigamy of Philip of Hesse and declared polygamy to be better than divorce. L. Markun writes. "Also he advised women who remained childless in marriage, secretly to wed a second husband for the purpose of procuring legitimate children, whose paternity should be ascribed to the first husband."

The idea that it is necessary to sow one's "wild oats" early in life, Luther denounced as heathenish. He spoke plainly against the brothel. In one of his writings, he warned the university students of Wittenberg against the prostitutes of the town. "For such a French harlot can ruin ten, twenty, thirty or a hundred honest people's children, and she is, therefore, to be considered a murderess, for worse than one who administers poison"

If Luther advised monks and nuns to marry this was because he thought that they were almost sure otherwise to engage in fornication, homosexual acts, or masturbation. He wanted them to commit the lesser sin rather than the greater. The sexual act, even between husband and wife, he branded as unclean. When they do cohabit, this should be for the purpose of begetting children, and not for their own pleasure. *Of course, he demanded an impossibility in this respect.*

If congress with one's wife is intended merely for the production of boys and girls, the husband is sure to seek the delights of love elsewhere.

Some of the more radical Protestant groups which sprang up in Luther's own times, practised promiscuous sexual relations. In their eyes, their moral standard was no doubt higher than that of



the Roman Catholics and the Lutherans. It is distinctly against the commands of Christ, they argued, to hold property of any kind individually. Among the *Moravians* or *United Brethren*, it was customary to mate men and women by lot, because of the doctrine, that they should not seek individually, but the spirit of Christ in one another.

Every student in the present field must soon learn, however that religious zeal is by no means always the enemy of sexuality.

We must bear in mind the career of Jean (John) Calvin. Born in France of middle-class parents, he was educated for the Church. When his father suggested that he should become a lawyer instead, young Calvin agreed, largely because he saw that the ecclesiastical establishment was thoroughly corrupt. At the age of twenty, however, he suddenly decided that he would work as a reformer. Quickly he became a leader among the Frenchmen who wished to purify the church.

Forced to leave his native country, he settled in the Swiss city of Geneva, where his power soon became felt. Not only did he become a prominent preacher, but also a political head as well.

Calvin was calm, cold and ascetic. His first thought was to suppress prostitution. But this was by no means enough. He forbade the celebration of holidays, and closed the theatres: he stopped all festivities, and denounced all joys.

But ultimately, he found that to close all brothels was difficult, and to suppress prostitution was almost an impossibility.



In the sixteenth century, chiefly because of the syphilis epidemic, a number of Catholic preachers denounced the brothels. As a result of their efforts, houses were closed in Fapels, Palermo, Valencia and various other French cities. Prostitution was forbidden also in a number of Catholic towns in Switzerland and the German States. But these successes were only temporary. Soon after the Catholic church returned to its teaching, that the brothel was a necessary evil.

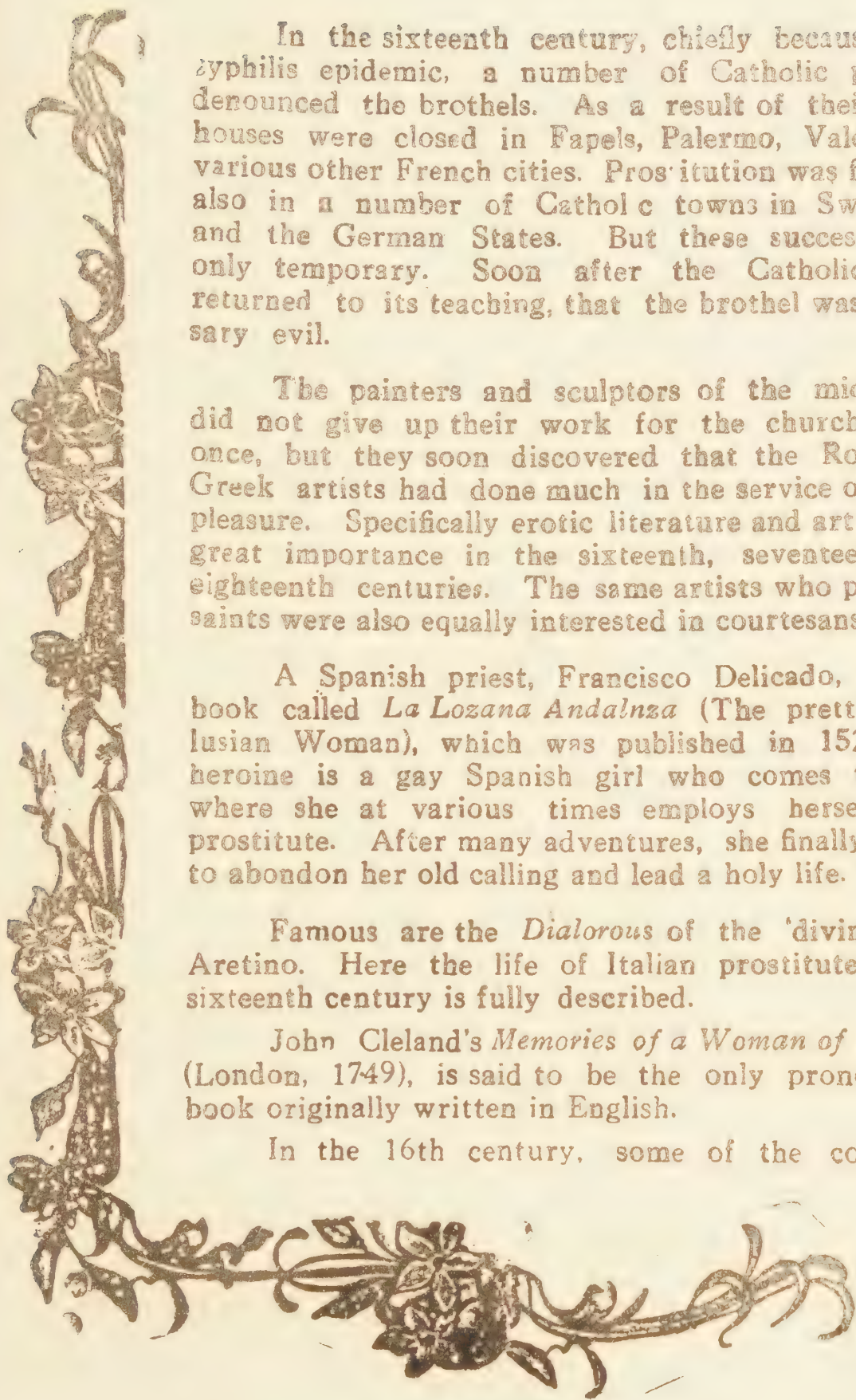
The painters and sculptors of the middle ages did not give up their work for the churches all at once, but they soon discovered that the Roman and Greek artists had done much in the service of sensual pleasure. Specifically erotic literature and art assumed great importance in the sixteenth, seventeenth and eighteenth centuries. The same artists who portrayed saints were also equally interested in courtesans.

A Spanish priest, Francisco Delicado, wrote a book called *La Lozana Andaluza* (The pretty Andalusian Woman), which was published in 1528. The heroine is a gay Spanish girl who comes to Rome where she at various times employs herself as a prostitute. After many adventures, she finally decides to abandon her old calling and lead a holy life.

Famous are the *Dialorous* of the 'divine' Pietro Aretino. Here the life of Italian prostitutes of the sixteenth century is fully described.

John Cleland's *Memories of a Woman of Pleasure* (London, 1749), is said to be the only pronographic book originally written in English.

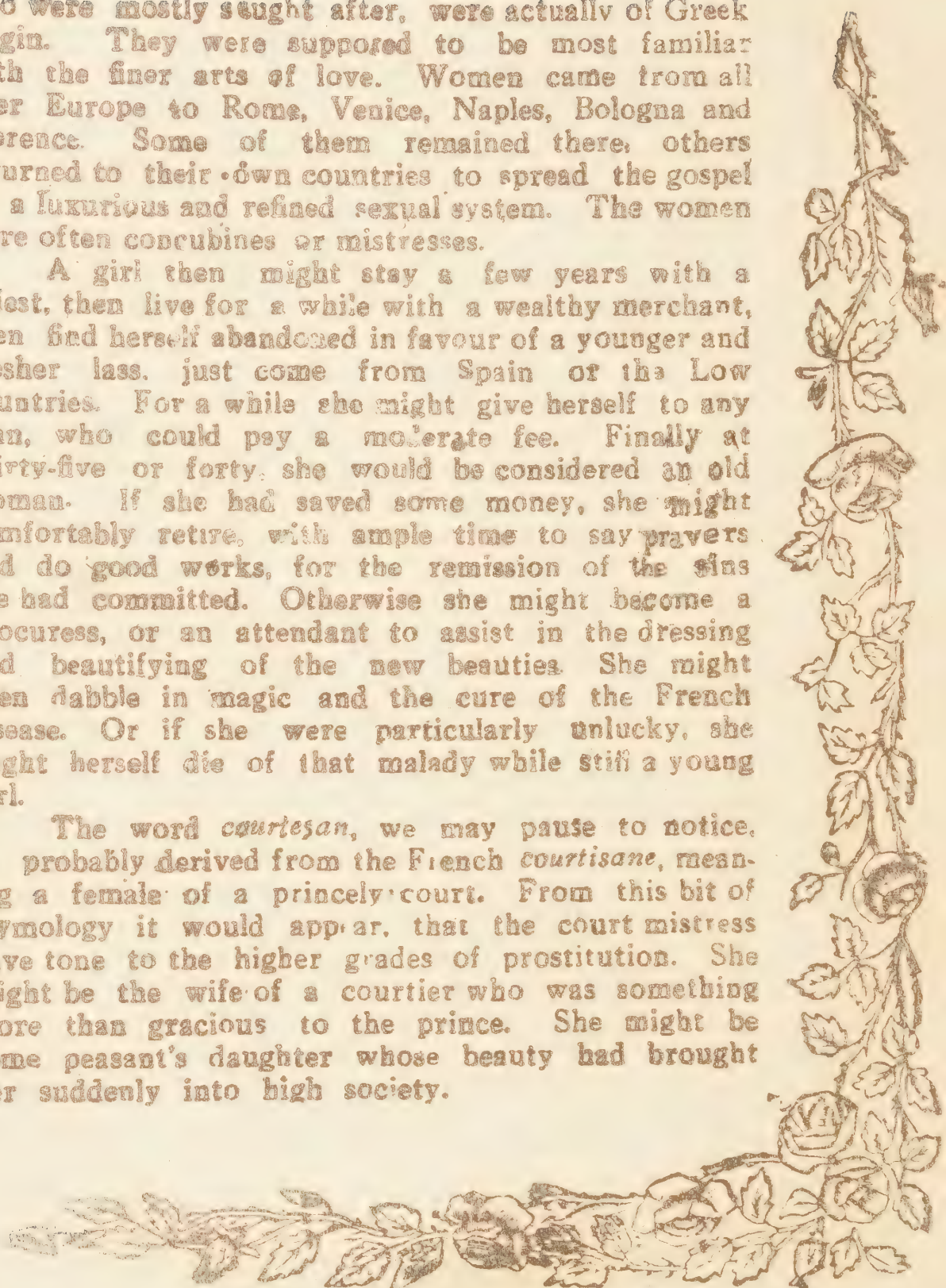
In the 16th century, some of the courtesans



who were mostly sought after, were actually of Greek origin. They were supposed to be most familiar with the finer arts of love. Women came from all over Europe to Rome, Venice, Naples, Bologna and Florence. Some of them remained there, others returned to their own countries to spread the gospel of a luxurious and refined sexual system. The women were often concubines or mistresses.

A girl then might stay a few years with a priest, then live for a while with a wealthy merchant, then find herself abandoned in favour of a younger and fresher lass, just come from Spain or the Low countries. For a while she might give herself to any man, who could pay a moderate fee. Finally at thirty-five or forty, she would be considered an old woman. If she had saved some money, she might comfortably retire, with ample time to say prayers and do good works, for the remission of the sins she had committed. Otherwise she might become a procuress, or an attendant to assist in the dressing and beautifying of the new beauties. She might even dabble in magic and the cure of the French disease. Or if she were particularly unlucky, she might herself die of that malady while still a young girl.

The word *courtesan*, we may pause to notice, is probably derived from the French *courtisane*, meaning a female of a princely court. From this bit of etymology it would appear, that the court mistress gave tone to the higher grades of prostitution. She might be the wife of a courtier who was something more than gracious to the prince. She might be some peasant's daughter whose beauty had brought her suddenly into high society.





Chapter XXIII.

SOCIAL AND INDUSTRIAL PERIOD

At the beginning of the sixteenth century, the great majority of the people of Europe were engaged in agriculture. They lived in a little village, in almost complete isolation from the rest of the world. Occasionally, pedlars and strolling musicians came to visit them. Their world was a single hamlet with the farm land surrounding it. Their idea of magnificence was the cathedral in the nearest large city-- which perhaps they had only heard about, but had never seen. Townfolk had a lee-limited horizon. They came into contact with merchants who had travelled far. Religious pilgrimages and several great wars, had done most to bring men of different nationalities together. Scholars had a common language in Latin. The church and the universities were international. The Canon Law, especially dealing with the violation of sexual morality, prevailed over most parts of Europe.

At the same time, communication between countries and between continents vastly increased. Coffee and tea were brought in, and soon the coffee-houses and tea-rooms were serving the purpose of prostitution. Perfumes from far countries sweetened the courtesans of Venice and Paris. Tobacco came from America. Presently there were tobacco-shops.

where, especially in the German cities, harlots were frequently to be found. Prostitutes quickly came to like the cigarette. So familiar did this connection become, that women who smoke are still condemned as immoral.

All though the period with which we are dealing, the taverns and wine-cellars were closely connected with prostitution.

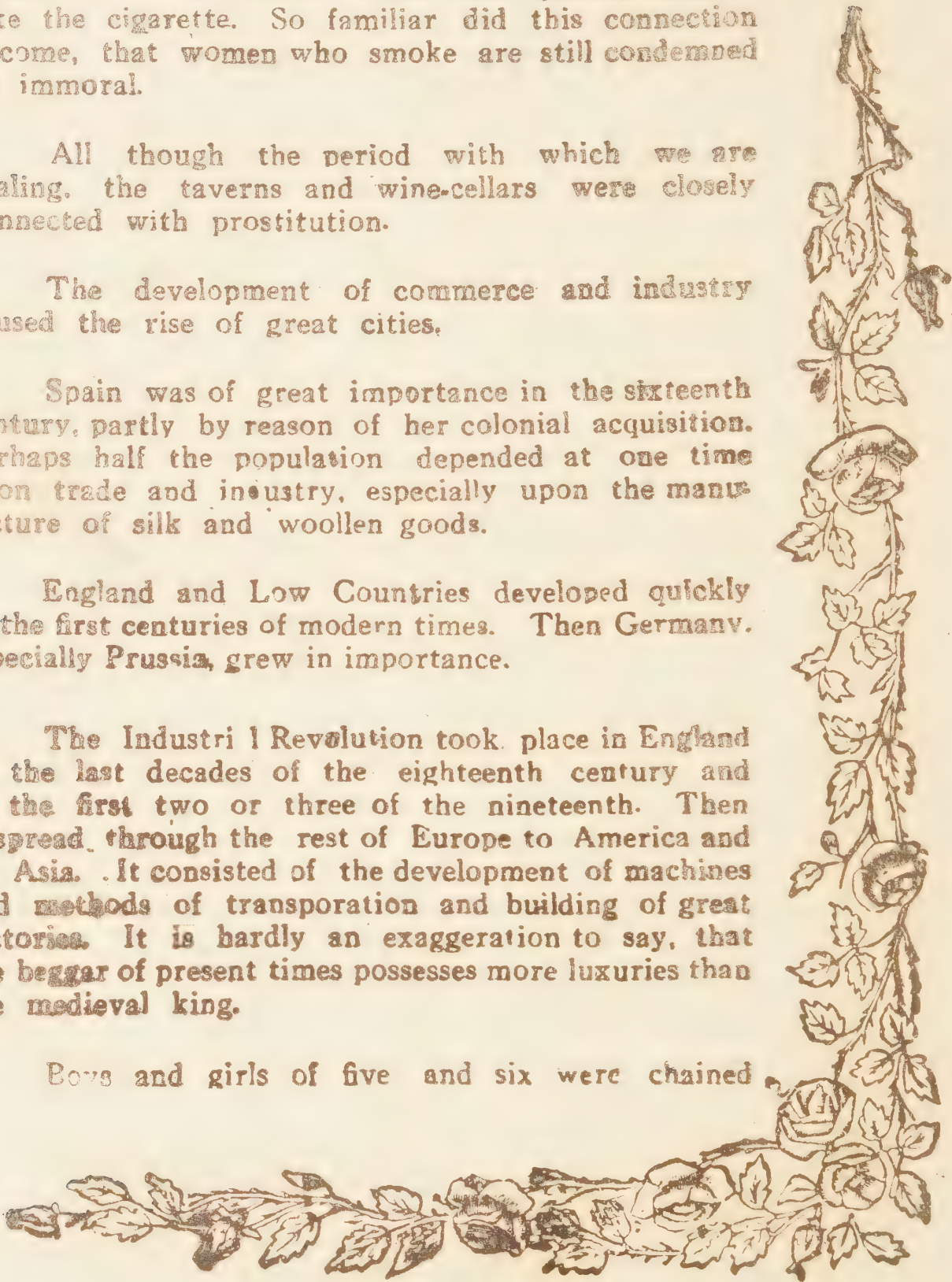
The development of commerce and industry caused the rise of great cities.

Spain was of great importance in the sixteenth century, partly by reason of her colonial acquisition. Perhaps half the population depended at one time upon trade and industry, especially upon the manufacture of silk and woollen goods.

England and Low Countries developed quickly in the first centuries of modern times. Then Germany, especially Prussia, grew in importance.

The Industrial Revolution took place in England in the last decades of the eighteenth century and in the first two or three of the nineteenth. Then it spread through the rest of Europe to America and to Asia. It consisted of the development of machines and methods of transportation and building of great factories. It is hardly an exaggeration to say, that the beggar of present times possesses more luxuries than the medieval king.

Boys and girls of five and six were chained





to machines for thirteen or fourteen hours a day. The overseers became accustomed to the methods of slave-drivers. If the weavers' daughters overslept a little and came to work at five minutes past six instead of a six o'clock, they were likely enough to be met at the door by a foreman with a whip in hand. The mill superintendents and overseers of twentieth century in England, simply through their power to discharge, had often enough forced their female employees to grant them great favours. To the bewildered boys and girls who were thrust suddenly into factories in England at the beginning of the nineteenth century, a foreman seemed very like god.

The sexual morality of the girls who worked in the mills was naturally not very strict. To be taken into a brothel was a clear gain. There was more time to sleep and practically no work to do. Food could not be much worse and clothing was almost sure to be better.

Both houses as brothels and meeting-places for prostitutes existed in England all through the Middle Ages.

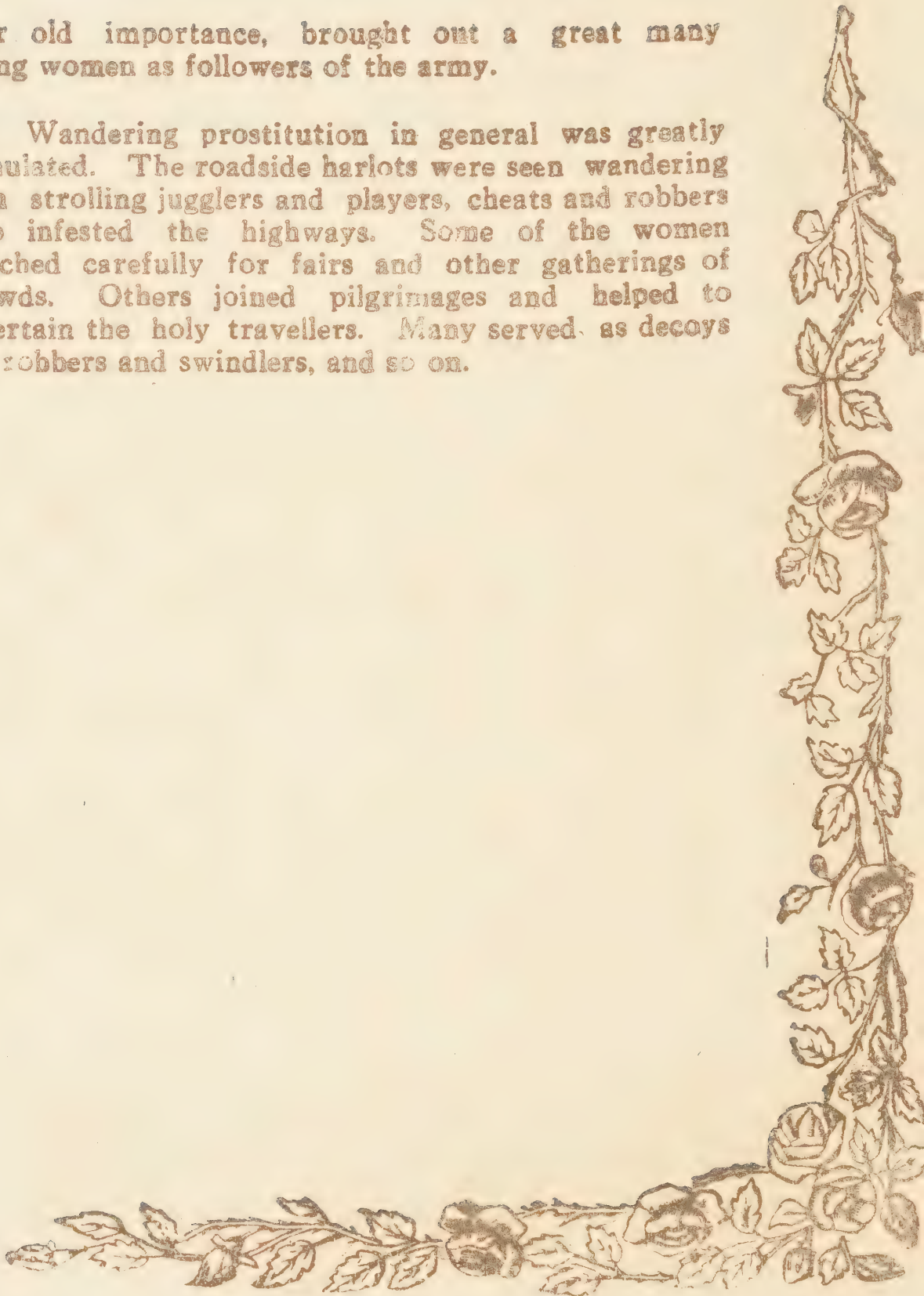
In Shakespear's days, the play-houses were usually located near brothels. Perhaps the chief reason for this was due to the fact, that both sorts of houses were by preference built in convenient locations which were outside the city limits.

The great wars of sixteenth and seventeenth centuries when the brothels were losing some of



their old importance, brought out a great many young women as followers of the army.

Wandering prostitution in general was greatly stimulated. The roadside harlots were seen wandering with strolling jugglers and players, cheats and robbers who infested the highways. Some of the women watched carefully for fairs and other gatherings of crowds. Others joined pilgrimages and helped to entertain the holy travellers. Many served as decoys for robbers and swindlers, and so on.





Chapter XXIV

CONDITION IN FRANCE

The French Revolution with which we shall deal in the present chapter, was by no means a strictly national matter. Even before 1780 the eyes of the luxury-loving world were fixed on Paris. What Italy had been in the sixteenth century, France, was in the age of Louis XIV.

During his reign there was a considerable importation of erotic statues, pictures and other objects of arts into France from Italy. Catherine de Medici, whose influence permeated the three following reigns, is said to have brought hundreds of Italian prostitutes with her to France. We are told that she employed these women for political purposes. They were charged with discovering the secrets of the court politicians and reporting them to Catherine.

During the seventeenth century in France, edicts were passed by which the men who visited brothels might be fined. We have the record of at least one case in which this was done.

It appears, that during the period between 1724 and the outbreak of the revolution, brothels were licensed or tolerated by the police, despite the laws against prostitution.

It is perhaps unnecessary for us to consider in details the *liaisons* of King Louis XIV. The list of his mistresses is a long one. The most remarkable among them was, Madam de Maintenon, widow of the poet Scarron. When she was introduced to the King, though both had outgrown their youthful passions, Louis came fully under her influence.

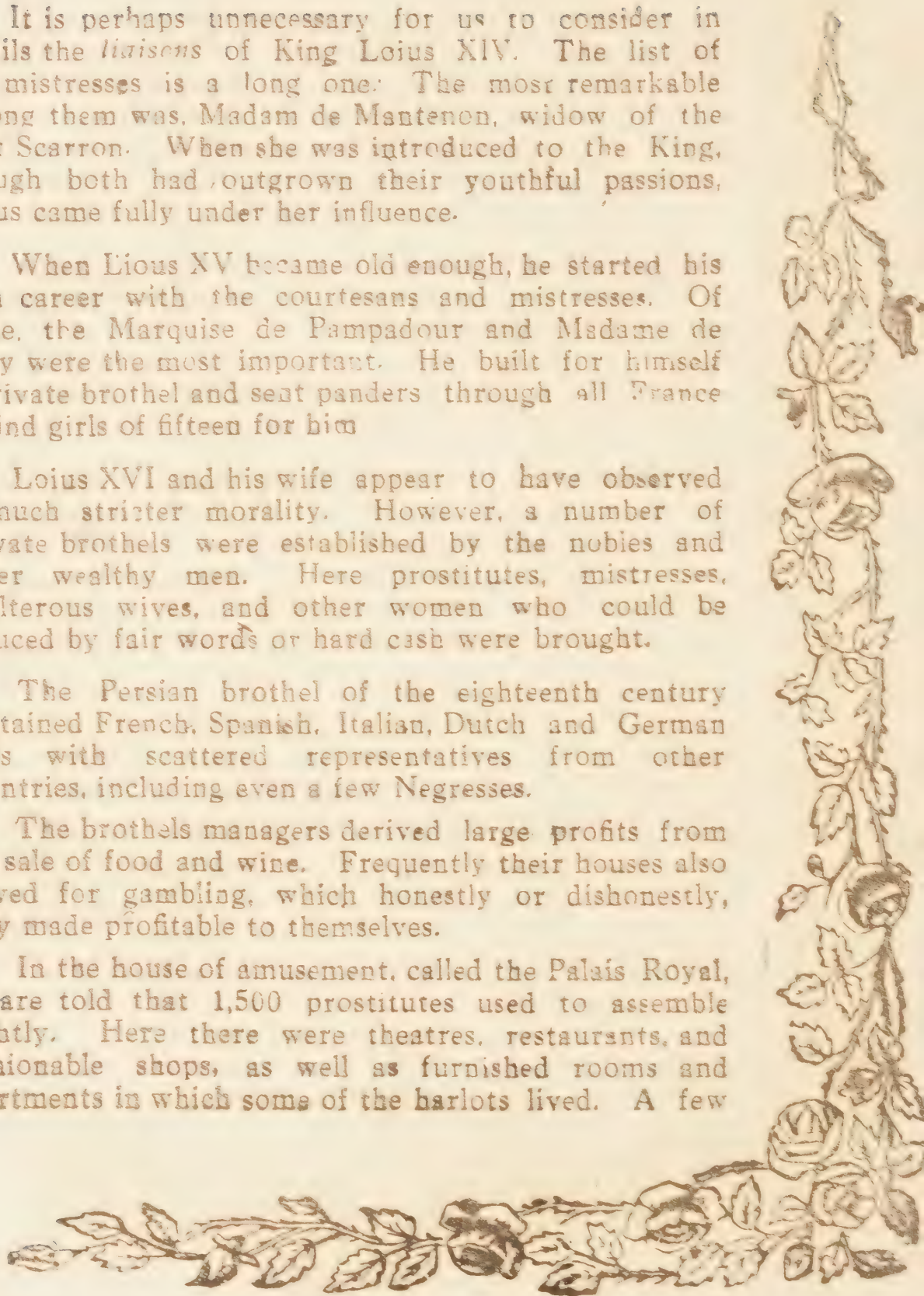
When Louis XV became old enough, he started his own career with the courtesans and mistresses. Of these, the Marquise de Pampadour and Madame de Bavy were the most important. He built for himself a private brothel and sent panders through all France to find girls of fifteen for him.

Louis XVI and his wife appear to have observed a much stricter morality. However, a number of private brothels were established by the nobles and other wealthy men. Here prostitutes, mistresses, adulterous wives, and other women who could be seduced by fair words or hard cash were brought.

The Persian brothel of the eighteenth century contained French, Spanish, Italian, Dutch and German girls with scattered representatives from other countries, including even a few Negresses.

The brothels managers derived large profits from the sale of food and wine. Frequently their houses also served for gambling, which honestly or dishonestly, they made profitable to themselves.

In the house of amusement, called the Palais Royal, we are told that 1,500 prostitutes used to assemble nightly. Here there were theatres, restaurants, and fashionable shops, as well as furnished rooms and apartments in which some of the harlots lived. A few



of the women of the Palais Royal were distinguished for their wit and beauty.

In the days of the Terror, republican France proved even better disposed toward the prostitutes, than the sensual king had been. The mode of life then, brought the passions of men and women up to the boiling point.

At one time, the prostitutes were accused of royalistic sympathies—for under the Republic, the great fees which the King and the great nobles had paid them, were no longer possible. Nevertheless, they were permitted to wander where they wished and to carry on their professions as seemed best to themselves.

In 1798, started a regular physical examination of all prostitutes. This spread quickly over the most parts of the continent of Europe.

In 1800, according to some writers, there were about 20,000 prostitutes in Paris. In the year 1832, the city contained 220 officially registered brothels. They were not permitted to live near churches, schools or boarding-houses. Each house was in the charge of a woman whose name was enrolled with the police. The mistress was always one who had never been convicted of any crime. She was required to keep a careful register of the prostitutes in her house, stating among other things the date of each examination by the official physician.

During the middle of the nineteenth century, there was a considerable international traffic in prostitutes. Some of the girls were more ready to ply their new trade at a distance from home. Others were led astray

by promises of employment aboard in a theatre, or as teachers, or governesses.

Minor prostitutes had to secure the consent of their parents before being enrolled. There were various other provisions in the law intended to protect girls who had been forced into prostitution against their will, or who were being cheated by the mistresses.





Chapter XXV

CONDITION IN ENGLAND.

During the sixteenth century, there were several attempts in England to repress prostitution. Shakespeare had evidently seen women flogged for prostitution.

The Puritans adopted extremely stern measures against the harlots. The death penalty was provided for brothel-keepers.

When Charles II. "came home from his travels" the gay cavaliers overturned the morality of the Roundheads.

The Puritans had closed the theatres. The plays that were produced after 1660 dealt freely with sexual relations. In general, they put the adulterer in heroic light. Love intrigues were borrowed from French literature or invented by ingenious play writers.

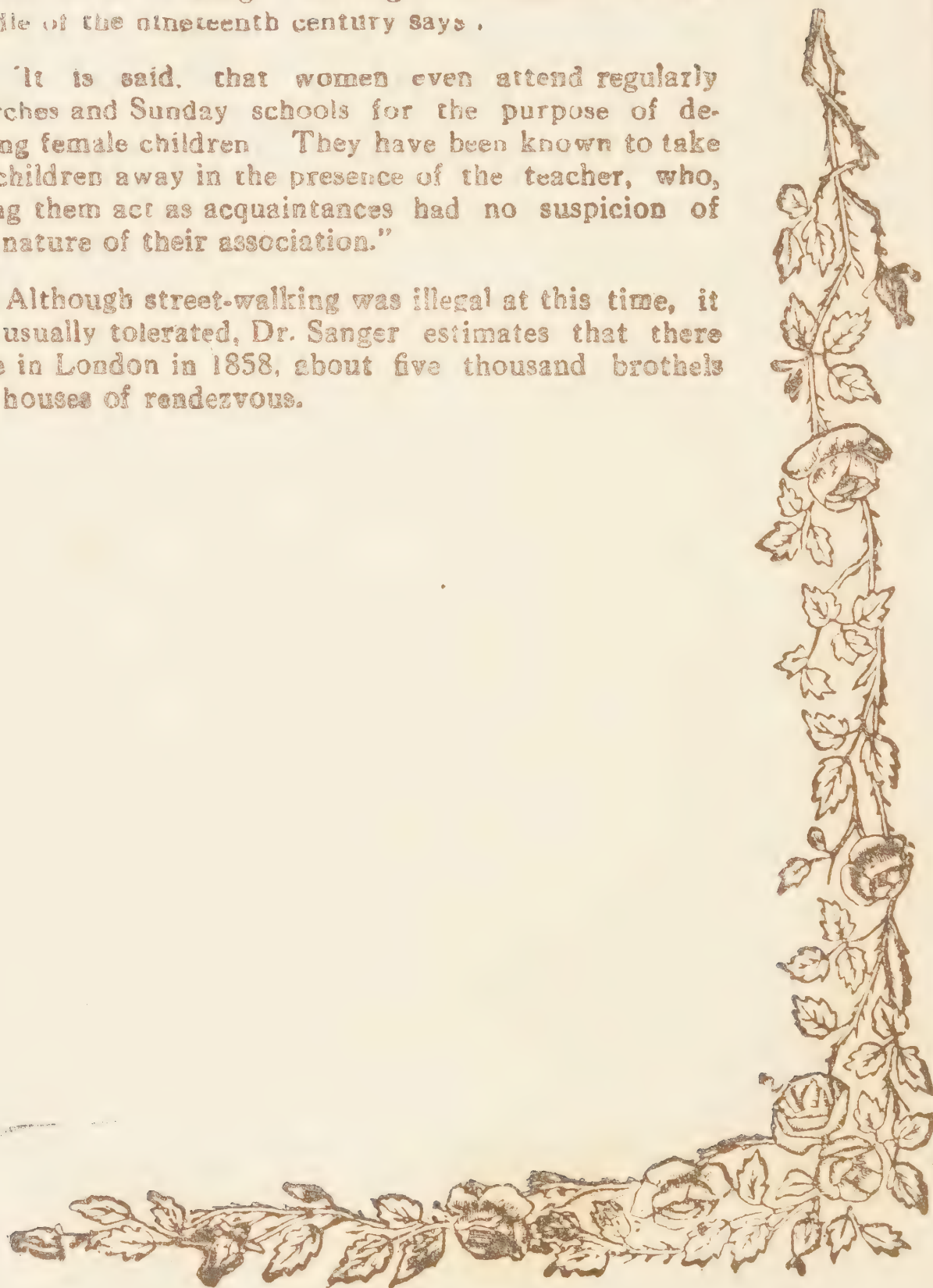
The outstanding witty and attractive courtesan came into prominence at the court of Charles II. In England she was usually an actress.

Toward the end of Wesley's life, in 1791, some of the temporary results of the Industrial Revolution were beginning to stimulate prostitution.

Dr. Wm M Sanger, writing of conditions in the middle of the nineteenth century says .

"It is said, that women even attend regularly churches and Sunday schools for the purpose of decoying female children. They have been known to take the children away in the presence of the teacher, who, seeing them act as acquaintances had no suspicion of real nature of their association."

Although street-walking was illegal at this time, it was usually tolerated, Dr. Sanger estimates that there were in London in 1858, about five thousand brothels and houses of rendezvous.





Chapter XXVI.

CONDITION IN GERMAN STATES.

The rise of Lutheranism brought about repressive laws against the brothels in the sixteenth century, in both the Protestant and the Catholic parts of the Holy Roman Empire. All acts of extra-marital intercourse were condemned in several Imperial orders. An edict of the Emperor Charles V, dated 1533, threatened bawds with flogging, cutting off the ears, banishment, and other penalties. Many of the cities and States of Germany passed an ordinance to the same general effect.

In the seventeenth century, Hamburgh and some other German cities established work-houses where prostitutes, especially those who had committed some breach of the peace, were confined.

In Frankfurt, during the seventeenth century prostitutes were exposed in cages or upon wooden horses. In Vienna, a cage was also erected. Public whipping was a common penalty.

Prostitution in Germany was greatly stimulated by the French Revolution. The fugitive nobles belonged to the class which best supported the courtesans of Paris. Abroad, they continued as best as they could to live their old lives.

In Hamburg, the Frenchmen introduced refinements never before practised into the brothels. According to a contemporary writer, "Our drinking-shops became pavilions, our cellars became halls, our girls became young ladies; in short, we were thoroughly polished by the immoral horde of emigrants. The crowd strode quickly and without restraint over our pleasant streets, and modesty and respectability fled with averted faces while the few good men sorrowed."

The "young ladies" fitted up their brothels and apartments with luxurious furniture, hoping thus to attract the richest and most generous patrons.

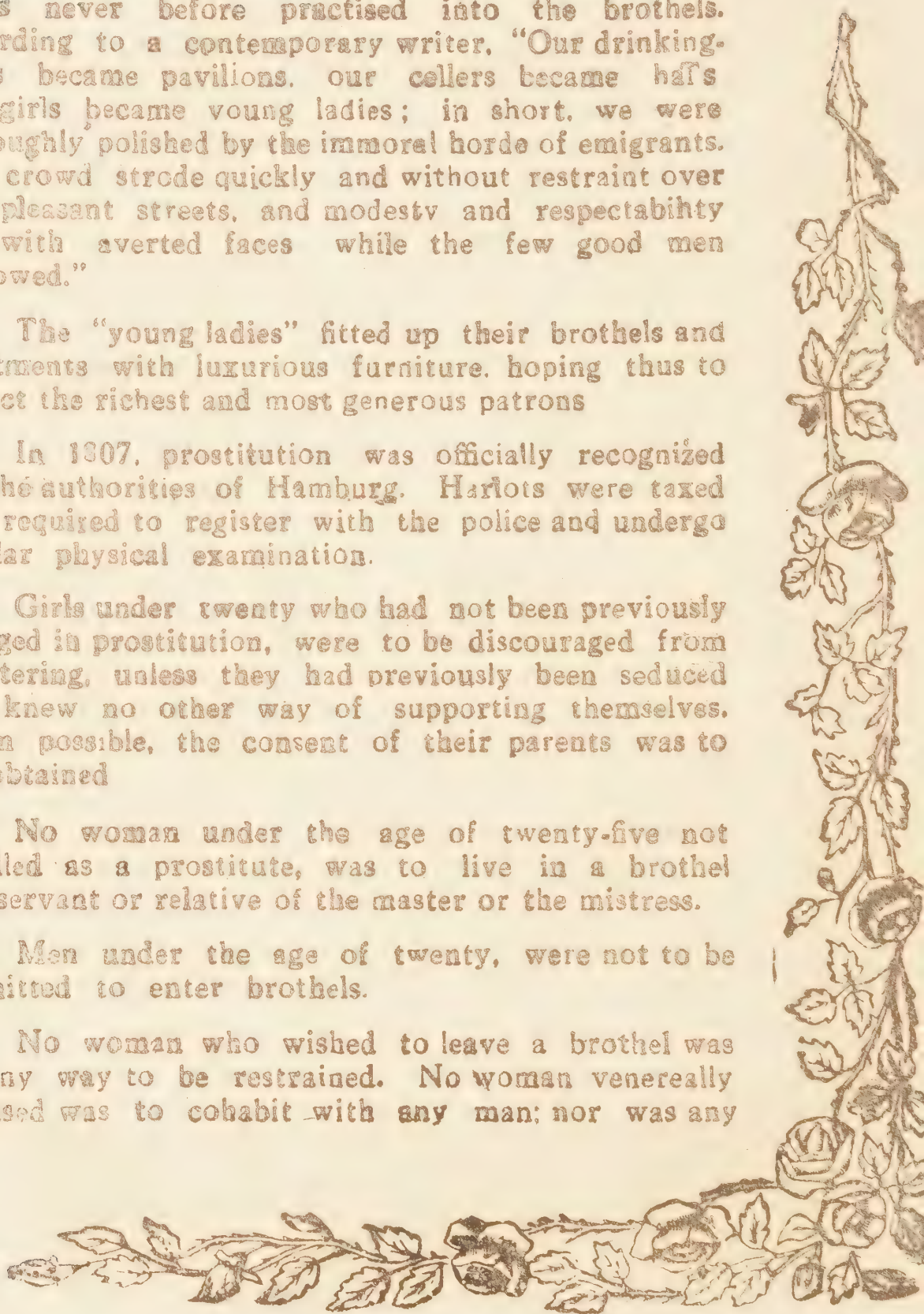
In 1807, prostitution was officially recognized by the authorities of Hamburg. Harlots were taxed and required to register with the police and undergo regular physical examination.

Girls under twenty who had not been previously engaged in prostitution, were to be discouraged from registering, unless they had previously been seduced and knew no other way of supporting themselves. When possible, the consent of their parents was to be obtained.

No woman under the age of twenty-five not enrolled as a prostitute, was to live in a brothel as a servant or relative of the master or the mistress.

Men under the age of twenty, were not to be permitted to enter brothels.

No woman who wished to leave a brothel was in any way to be restrained. No woman venereally diseased was to cohabit with any man; nor was any



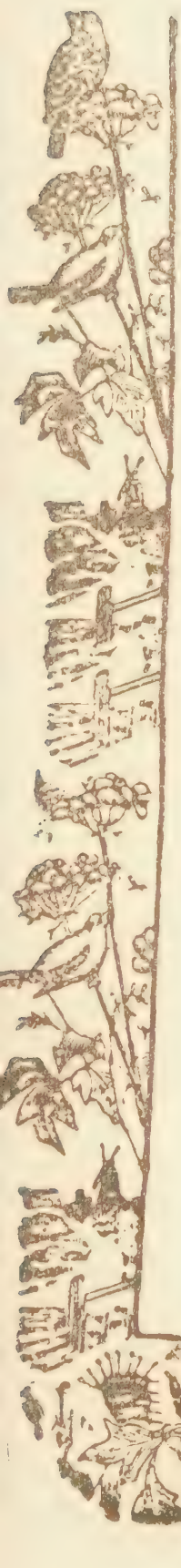
prostitute to permit any man, whom she believed to be infected, to have congress with her. At least once a week each enrolled prostitute was medically examined.

The thought that prostitution cannot be eradicated and, therefore, should be controlled by the police for the avoidance of scandal and the control of disease, has inspired most of the Continental laws and ordinances dealing with prostitution since 1800

In the year 1808, there were in Berlin fifty brothels containing 230 women, and there were 200 private prostitutes registered with the police in addition, there were known to be 400 illicit prostitutes. At this time, the population of the city was perhaps 150 000.

In 1814, there was much agitation in Berlin for the closing of the brothels. From 1845 to 1851, the brothels of Berlin were closed. The result was that syphilis and sexual crimes of all sorts vastly increased. Prostitution was then recognised by the police as legal, and they resumed their old control.

By the middle of the nineteenth century, most parts of Europe had come to tolerate prostitution and to place it under the control of the police and sanitary authorities. There was much opposition to such toleration, but practically all authorities on public health and safety, considered it to be necessary.



Chapter XXVII.

CONDITION IN THE UNITED STATES.

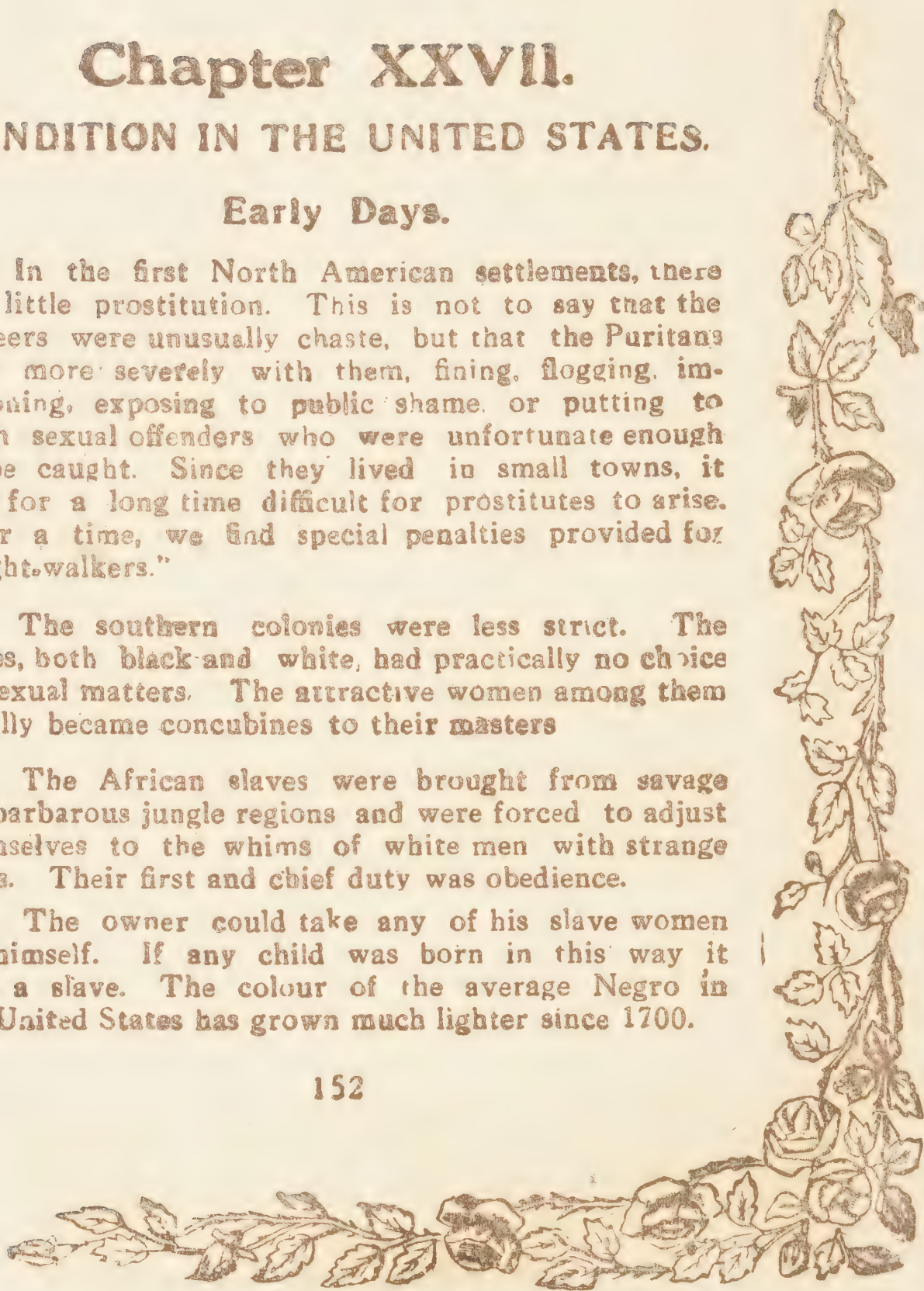
Early Days.

In the first North American settlements, there was little prostitution. This is not to say that the pioneers were unusually chaste, but that the Puritans dealt more severely with them, fining, flogging, imprisoning, exposing to public shame, or putting to death sexual offenders who were unfortunate enough to be caught. Since they lived in small towns, it was for a long time difficult for prostitutes to arise. After a time, we find special penalties provided for "Night-walkers."

The southern colonies were less strict. The slaves, both black and white, had practically no choice in sexual matters. The attractive women among them usually became concubines to their masters.

The African slaves were brought from savage or barbarous jungle regions and were forced to adjust themselves to the whims of white men with strange ways. Their first and chief duty was obedience.

The owner could take any of his slave women to himself. If any child was born in this way it was a slave. The colour of the average Negro in the United States has grown much lighter since 1700.



It was provided by law, that a female servant who gave birth to an illegitimate child should be bound to her master for an additional period, and that the child should also be an indentured servant until reaching its majority. Many masters were therefore encouraged to have relation with their female servants.

Federick Douglass tells of a poor Maryland farmer in the nineteenth century who could only afford to buy a single slave. He chose a healthy young Negress, upon whom he depended as a breeder. He was himself a chaste Christian. He used however, to lock a white hired man in, with the Negress. When twins were born of their union, the woman's master was well pleased.

The price of a Negro in the middle of the century was far greater than that of a cow or a horse, and slave-breeding became an important industry in those times.

Of the early settlers of America, the French who came to Louisians were most familiar with legalized prostitution. It is true, that there were numerous attempts during the early period to suppress the brothels of France, but they were not very successful. In the seventeenth centuries, many women were exiled to the colonies, especially to Madagascar, to Canada, and to Louisians.

Both the French and English colonies, many of the convicts were exiled after they had served their sentences or were permitted to escape the penalties of their crimes on a condition, that they should go to the New World. Into Georgia, were sent many

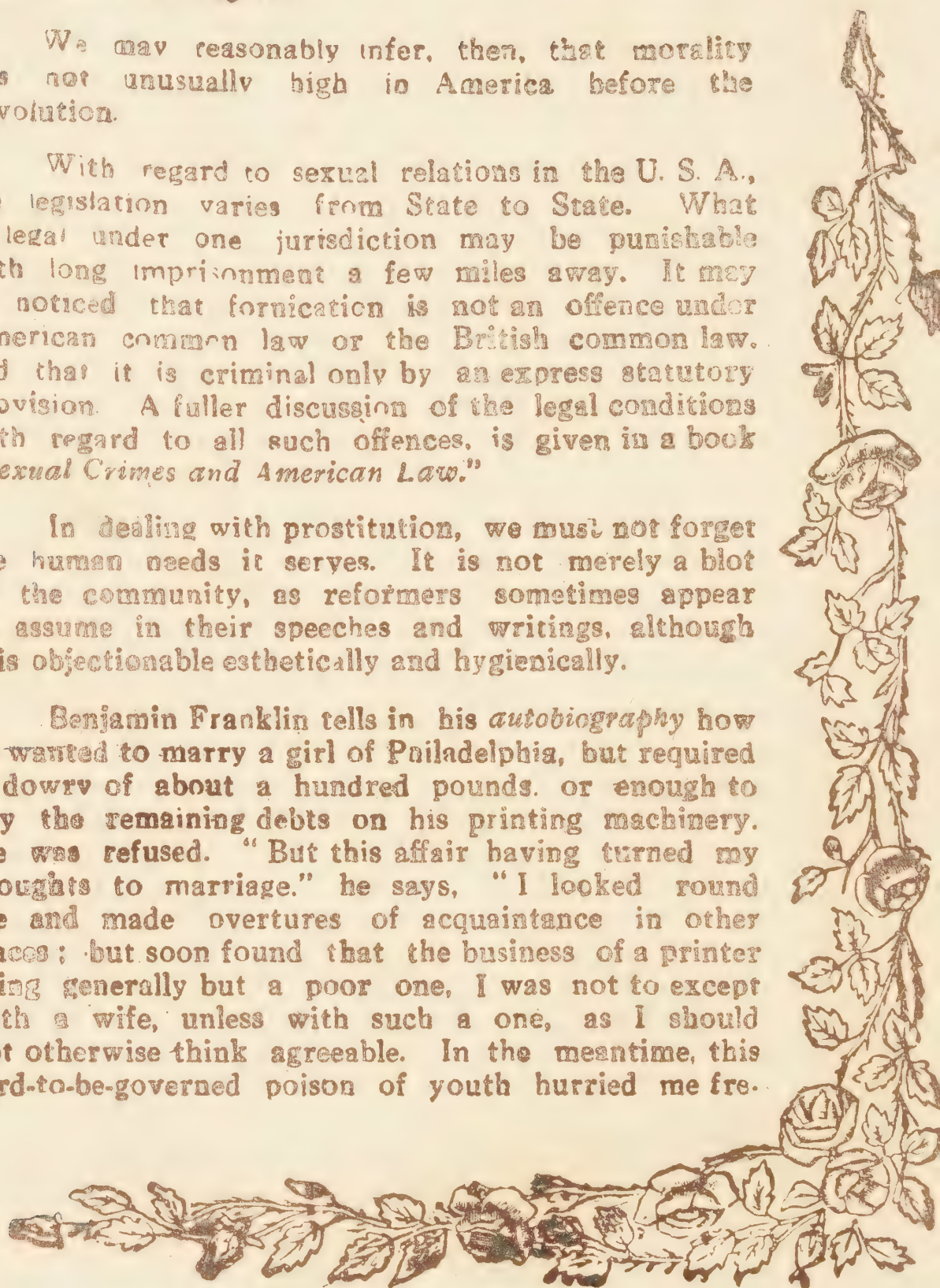
debtors and other persons who had made failure of their lives in England.

We may reasonably infer, then, that morality was not unusually high in America before the Revolution.

With regard to sexual relations in the U. S. A., the legislation varies from State to State. What is legal under one jurisdiction may be punishable with long imprisonment a few miles away. It may be noticed that fornication is not an offence under American common law or the British common law, and that it is criminal only by an express statutory provision. A fuller discussion of the legal conditions with regard to all such offences, is given in a book "*Sexual Crimes and American Law.*"

In dealing with prostitution, we must not forget the human needs it serves. It is not merely a blot on the community, as reformers sometimes appear to assume in their speeches and writings, although it is objectionable esthetically and hygienically.

Benjamin Franklin tells in his *autobiography* how he wanted to marry a girl of Philadelphia, but required a dowry of about a hundred pounds, or enough to pay the remaining debts on his printing machinery. He was refused. "But this affair having turned my thoughts to marriage," he says, "I looked round me and made overtures of acquaintance in other places; but soon found that the business of a printer being generally but a poor one, I was not to expect with a wife, unless with such a one, as I should not otherwise think agreeable. In the meantime, this hard-to-be-governed poison of youth hurried me fre-



quently into intrigues with low women that fell in my way which were attended with some expense and great inconvenience, besides a continual risk to my health by a distemper which of all things I dreaded, though by great luck I escaped it."

Franklin, who was born in 1706, married in 1730. He was not a libertine, but rather a lover of thrift and order, even something of a Puritan. It is curious to find him objecting to the cost of prostitution, for that of supporting a wife was certain to be more. He hoped for a time, when his spouse would help him to pay his debts. The distemper which he feared, that is syphilis, has been the enemy of prostitution everywhere in modern times. I have not introduced Franklin here for the purpose of taking away any of his greatness, for I am certain that so many of the heroes have had relations with prostitutes, but are not equally frank as Franklin.* They have not under any compulsion informed posterity about their private behaviour.

Later Days.

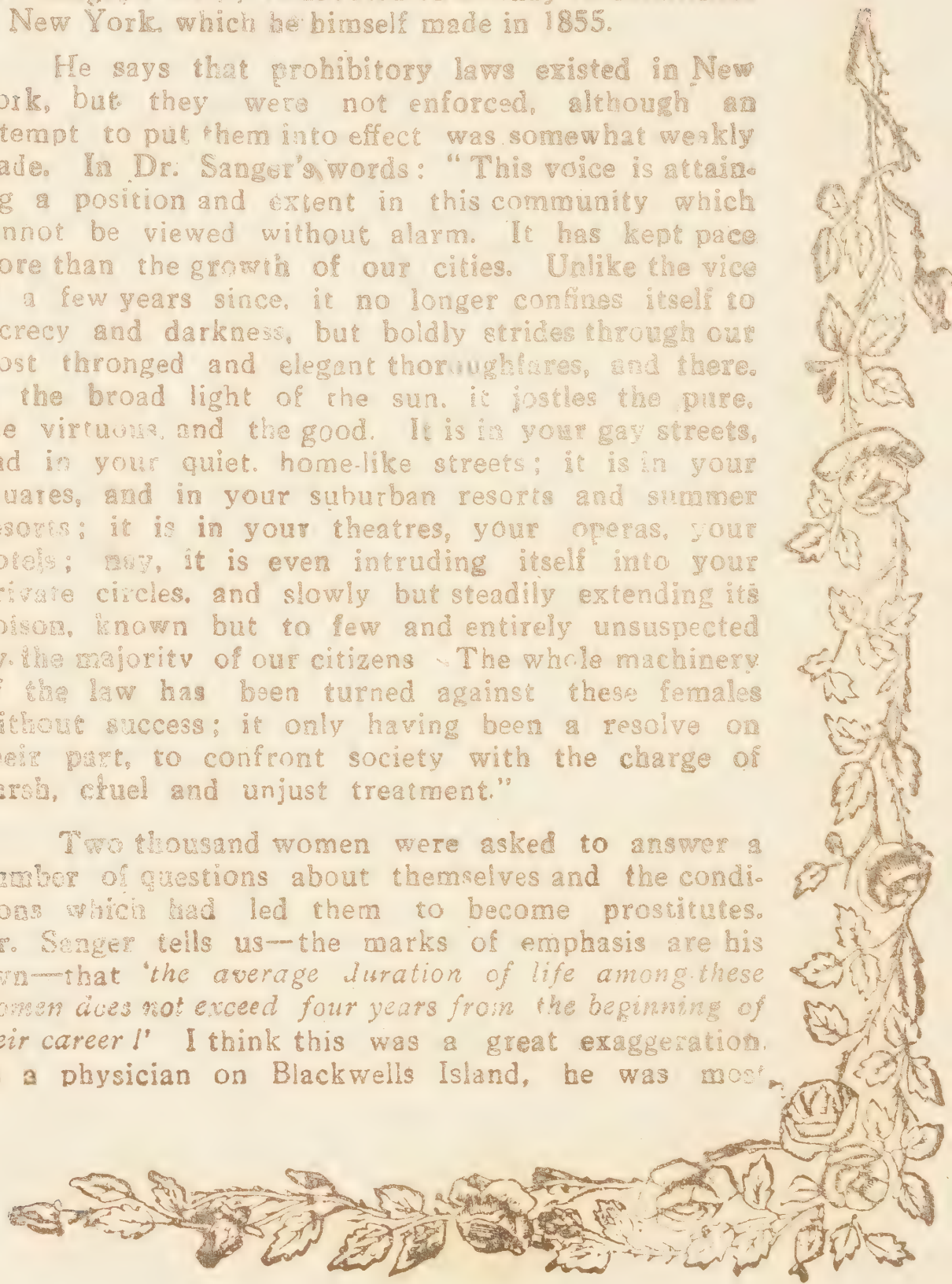
When A. J. B. Parent-Duchatelet published his masterly work about prostitution in Paris in 1886, he inspired a number of other investigators to issue reports about the cities with which they were most familiar. Monographs on prostitution in London, Edinburgh, Lisbon, Lyons, Algiers, and Berlin quickly followed Dr. William M. Sanger's *History of Prostitution Its Extent Causes and Effects Throughout*

*A rare document of Benjamin Franklin once priced 50.00⁰ dollars, is obtainable from the publishers of this book for Re. 1 payable in advance.

the World, appeared in 1859. The most valuable part of Dr. Sanger's book, is devoted to a study of conditions in New York, which he himself made in 1855.

He says that prohibitory laws existed in New York, but they were not enforced, although an attempt to put them into effect was somewhat weakly made. In Dr. Sanger's words: "This voice is attaining a position and extent in this community which cannot be viewed without alarm. It has kept pace more than the growth of our cities. Unlike the vice of a few years since, it no longer confines itself to secrecy and darkness, but boldly strides through our most thronged and elegant thoroughfares, and there, in the broad light of the sun, it jostles the pure, the virtuous, and the good. It is in your gay streets, and in your quiet, home-like streets; it is in your squares, and in your suburban resorts and summer resorts; it is in your theatres, your operas, your hotels; nay, it is even intruding itself into your private circles, and slowly but steadily extending its poison, known but to few and entirely unsuspected by the majority of our citizens. The whole machinery of the law has been turned against these females without success; it only having been a resolve on their part, to confront society with the charge of harsh, cruel and unjust treatment."

Two thousand women were asked to answer a number of questions about themselves and the conditions which had led them to become prostitutes. Dr. Sanger tells us—the marks of emphasis are his own—that *'the average duration of life among these women does not exceed four years from the beginning of their career!'* I think this was a great exaggeration. As a physician on Blackwells Island, he was most



familiar with the seriously diseased prostitutes. ¶

Of the 2,000 courtesans questioned under Dr. Sanger's directions, 821 admitted that they had suffered from gonorrhoea or syphilis, in 36 instances, from both. The actual number who had been or were venereally diseased was no doubt considerably higher.

To the question, 'What was the cause of your becoming a prostitute?' the replies were as follows:—

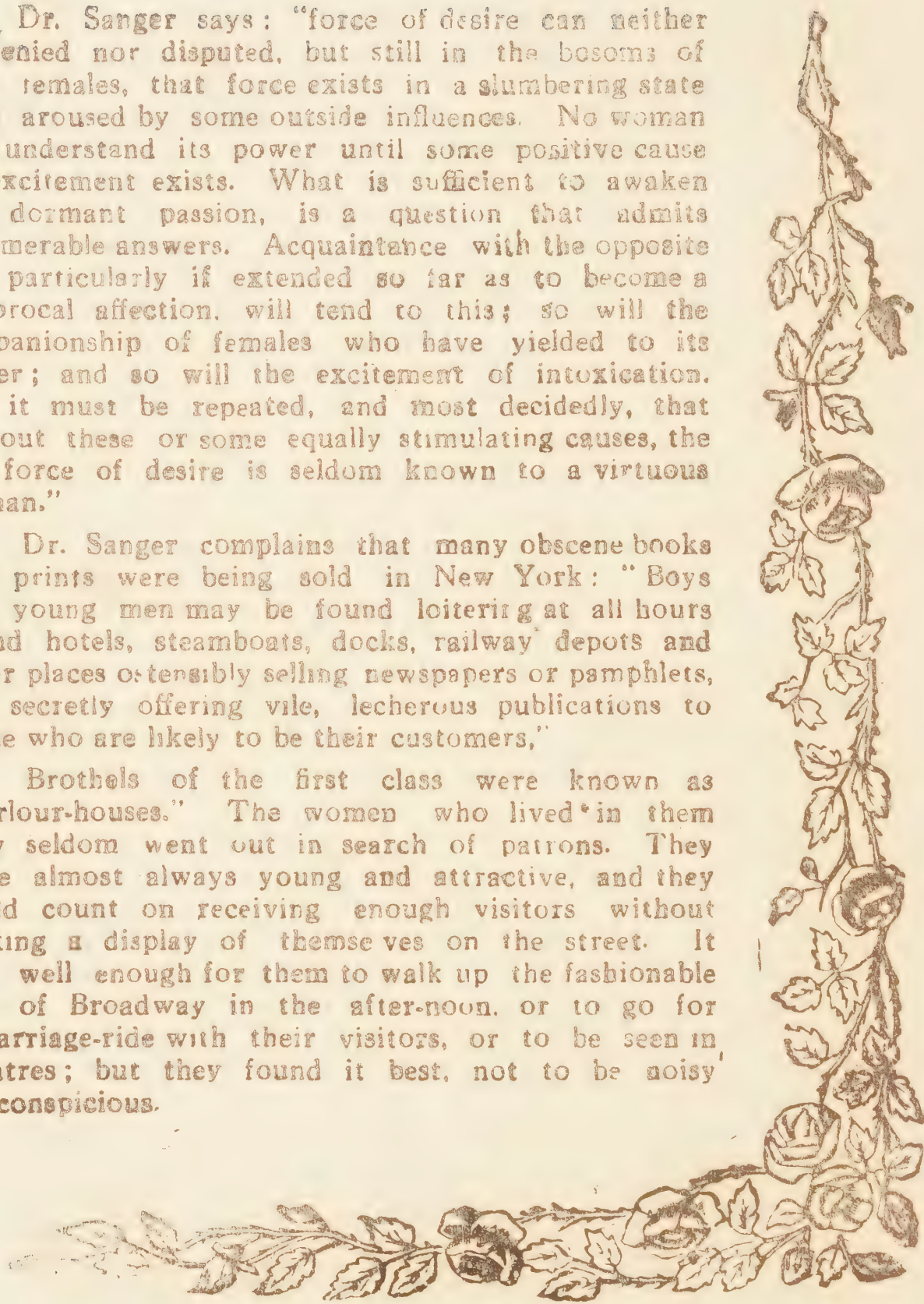
Causes	Numbers
Inclination	523
Destitution	515
Seduced and abandoned	258
Drink, and the desire to drink	181
Ill-treatment of parents, relatives or husbands	164
As an easy life	124
Bad company	84
Persuaded by prostitutes	71
Too idle to work	29
Violated	27
Seduced on board emigrant ships.	16
Seduced in boarding houses.....	8
Total	2,000

It is interesting and important to observe that over a fourth of the number admitted that "inclination," not poverty or seduction, had made prostitutes of them. We can be sure, that the number was really much greater than this. The young woman who is poor, lustful, and attractive, is likely to find in prostitution some sort of satisfaction for her principal wants.

Dr. Sanger says: "force of desire can neither be denied nor disputed, but still in the bosoms of most females, that force exists in a slumbering state until aroused by some outside influences. No woman can understand its power until some positive cause of excitement exists. What is sufficient to awaken the dormant passion, is a question that admits innumerable answers. Acquaintance with the opposite sex, particularly if extended so far as to become a reciprocal affection, will tend to this; so will the companionship of females who have yielded to its power; and so will the excitement of intoxication. But it must be repeated, and most decidedly, that without these or some equally stimulating causes, the full force of desire is seldom known to a virtuous woman."

Dr. Sanger complains that many obscene books and prints were being sold in New York: "Boys and young men may be found loitering at all hours round hotels, steamboats, docks, railway depots and other places ostensibly selling newspapers or pamphlets, but secretly offering vile, lecherous publications to those who are likely to be their customers,"

Brothels of the first class were known as "Parlour-houses." The women who lived in them very seldom went out in search of patrons. They were almost always young and attractive, and they could count on receiving enough visitors without making a display of themselves on the street. It was well enough for them to walk up the fashionable side of Broadway in the after-noon, or to go for a carriage-ride with their visitors, or to be seen in theatres; but they found it best, not to be noisy or conspicuous.



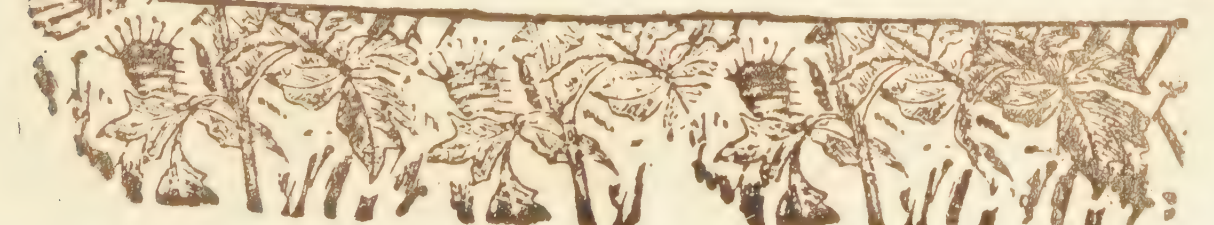


Most of the Parlour-house prostitutes were American-born. "Some of them," Dr. Sanger says, "are very well educated; accomplished musicians and artists are sometimes found among them, while others aspire of literature."

The houses of the second class were furnished with less splendour, and the patrons cared less about order and the semblance of refinement. The wines and liquors sold were less expensive, and everything was arranged for men who could not afford to spend large sums of money.

The prostitutes were often to be found sewing or knitting while they were waiting. Many of the houses were primarily beer-saloons, and not all who visited them, came to engage in amorous adventures. A casual visitor might not know, before catering the place, that it was a brothel, but a girl would come up and ask to be treated.

There were brothels of a still lower order. Dr. Sanger tells us about the houses in the slums "They are generally kept by an old prostitute, who gathers around her some of the most debased of her class, takes a cheap basement wherever she can obtain possession of one suited to her purpose, erects a small bar furnished with three or four bottles of the commonest liquor she can procure. These dens are largely patronized by the vilest of the male sex; the petty thieves who hang around the public markets stealing from the wagons or who haunt the doors of grocery stores and abstract whatever they can reach; as they find them convenient places of concealment and can frequently dispose off their booty by means of these women.



Another class of visitors consists of the lowest order rowdies, who assume a free license to perpetrate any mischief they please, because there is no one to interfere with them. It is dangerous for a stranger to enter a place of *this* description, for if he does not get his pocket picked by one, he will most probably be assaulted by the other class of visitors."

There were, too, "panel-houses," lodging-houses for prostitutes which were especially constructed with secret doors, where the visitors were usually robbed of their money. These were meant especially for strangers in the city; and those who had taken a few drinks fell especially an easy prey.

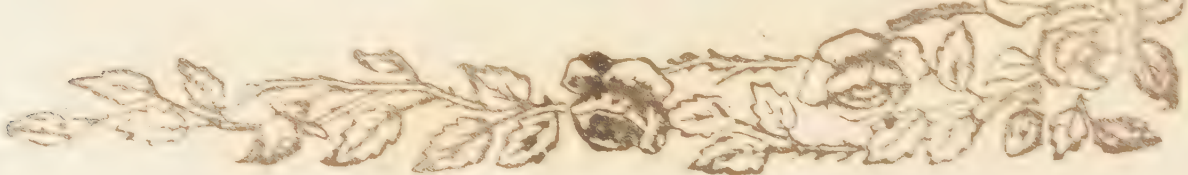
Modern Days.

In 1871, the legislature of New York passed an Act for the regulation of prostitution, but the Government failed to sign it. In 1875 and 1876, there were several attempts made to legalize the traffic, but nothing important was done. A New York Grand jury in 1876, strongly recommended the supervision of prostitution by the health and police authorities.

The number of prostitutes in New York in 1895, was estimated to be somewhere between 25,000 and 50,000.

The regular international trade in young women had grown considerably. The Italian "padrones" were bringing in a great many girls, of ten or twelve and filling brothels in the lower part of New York with them.

The great Russian-Jewish immigration into New



York began about 1881 and since that time, it has been on the increase. The Jewish writers claim a high sexual morality for their people, and this seems to be conceded by most gentile critics. This much can be said, that a great many Jews took part in the business of prostitution in New York in the period from 1885; no doubt there are still many engaged in it. For all classes of immigrants, especially those who came from rural districts, there were special temptations for prostitution.

I deal chiefly with New York simply because, the best studies of prostitution in the United States have to do with that city. It might in many ways be better to investigate the development of illicit relations in Boston and Philadelphia, where prudery (and, I believe prostitution as well), are more common than they are in New York. Comparisons are very difficult to make, because of the lack of registration of harlots.

As to the comparative morality of city and country, various opinions have been expressed. It is easy to assume that immorality is more usual among New Yorkers than the residents of villages, because there are dance-halls and all sorts of noisy resorts in the metropolis, and also because the rustic finds a variety of seductive influences in his way when he comes alone for a visit to a large city. A woman who lives in a village of the Catskills expressed a truer view when she said, that her sons needed only a gallon of gasoline and the use of the family car to induce girls to have relations with

*A product of petroleum

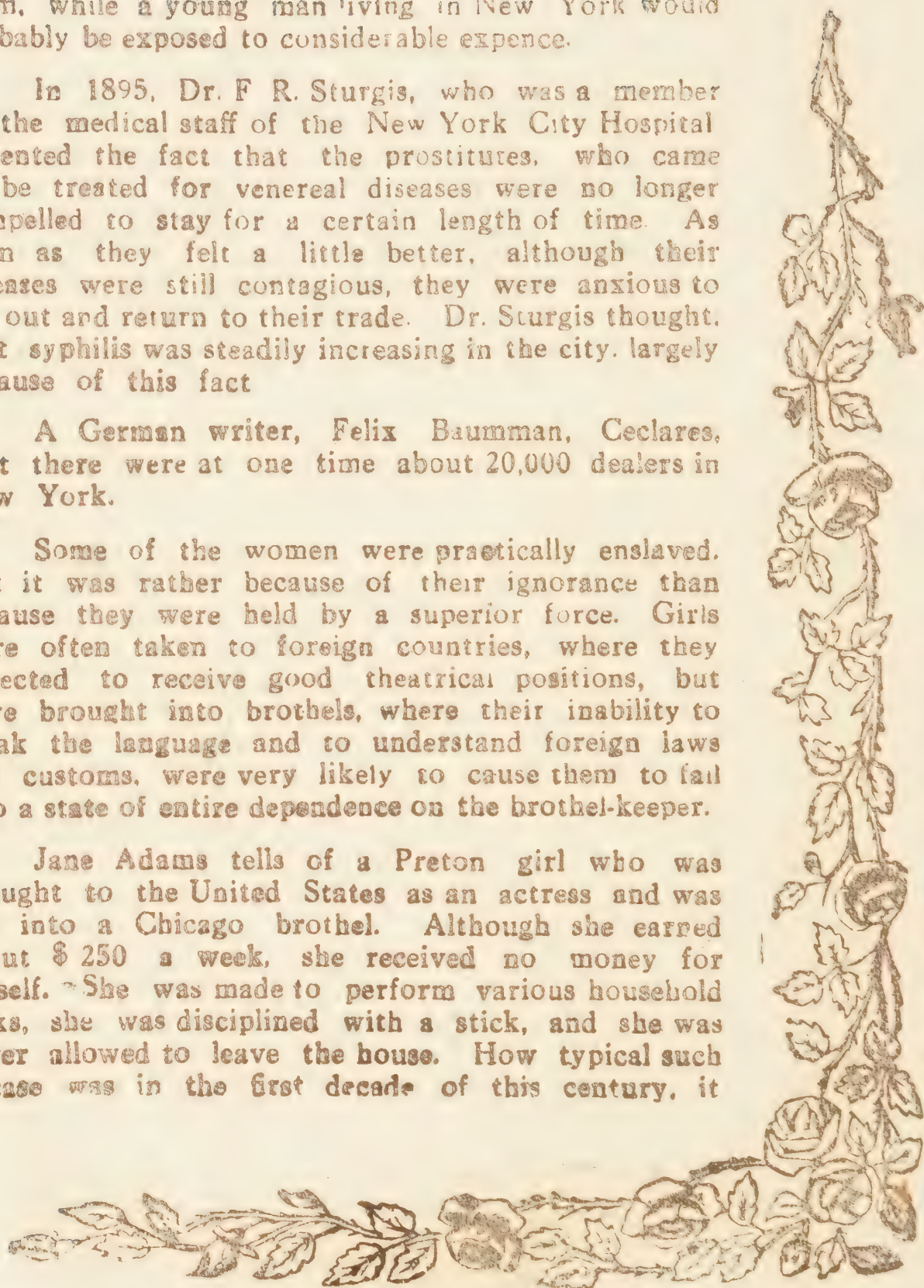
them, while a young man living in New York would probably be exposed to considerable expence.

In 1895, Dr. F. R. Sturgis, who was a member of the medical staff of the New York City Hospital lamented the fact that the prostitutes, who came to be treated for venereal diseases were no longer compelled to stay for a certain length of time. As soon as they felt a little better, although their diseases were still contagious, they were anxious to get out and return to their trade. Dr. Sturgis thought, that syphilis was steadily increasing in the city, largely because of this fact

A German writer, Felix Bauman, Ceclares, that there were at one time about 20,000 dealers in New York.

Some of the women were practically enslaved. But it was rather because of their ignorance than because they were held by a superior force. Girls were often taken to foreign countries, where they expected to receive good theatrical positions, but were brought into brothels, where their inability to speak the language and to understand foreign laws and customs, were very likely to cause them to fall into a state of entire dependence on the brothel-keeper.

Jane Adams tells of a Preton girl who was brought to the United States as an actress and was put into a Chicago brothel. Although she earned about \$ 250 a week, she received no money for herself. She was made to perform various household tasks, she was disciplined with a stick, and she was never allowed to leave the house. How typical such a case was in the first decade of this century, it



is difficult to tell.

The first International White Slave Congress was held in 1899, and there were several later ones. In 1906, a vigilance committee for the suppression of the traffic in women was formed in the United States.

In 1810, the Mann Act was passed. Under its provisions, "any person who shall knowingly transport or cause to be transported or aid or assist in obtaining transportation for or in any territory or in the District of Columbia, any woman or girl for the purpose of prostitution or debauchery, or for any other immoral purpose, is liable to a penalty of imprisonment for five years, or a fine ranging up to \$ 3,000 or both."

A broad interpretation of the Mann Act would make the man, who sends a young girl into another State, or who even gives her enough money to ride on a street-car from one place in the city of Washington to another, for the purpose of telling a lie, liable to a ten-year's term in Federal prison and to a fine of \$ 10,000. The law was intended, however, to break up the so-called "white slave traffic."

Diggs-Caminetti's decision of 1917 has established the principle that the man who takes a woman into another State, or who brings her into the United States, or who travels with her in a district under direct control of the Congress, not for the purpose of sharing the money which she may earn by prostitution or concubinage, but simply to commit fornication or adultery with her, is a great criminal.

What, then, has the Mann Act accomplished,



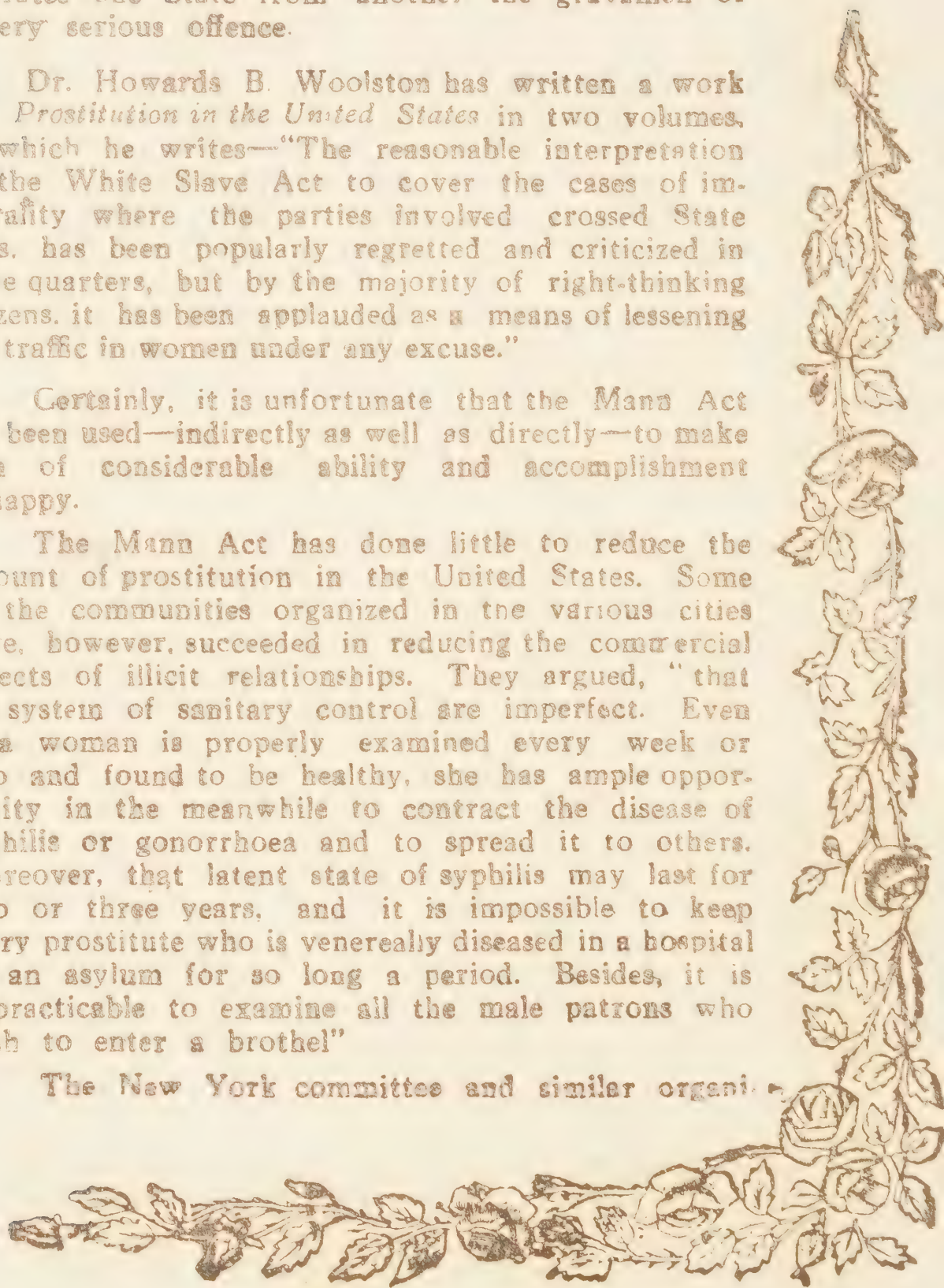
It has made the crossing of the imaginary line which separates one State from another the gravamen of a very serious offence.

Dr. Howards B. Woolston has written a work on *Prostitution in the United States* in two volumes, in which he writes—"The reasonable interpretation of the White Slave Act to cover the cases of immorality where the parties involved crossed State lines, has been popularly regretted and criticized in some quarters, but by the majority of right-thinking citizens, it has been applauded as a means of lessening the traffic in women under any excuse."

Certainly, it is unfortunate that the Mann Act has been used—indirectly as well as directly—to make men of considerable ability and accomplishment unhappy.

The Mann Act has done little to reduce the amount of prostitution in the United States. Some of the communities organized in the various cities have, however, succeeded in reducing the commercial aspects of illicit relationships. They argued, "that the system of sanitary control are imperfect. Even if a woman is properly examined every week or two and found to be healthy, she has ample opportunity in the meanwhile to contract the disease of syphilis or gonorrhoea and to spread it to others. Moreover, that latent state of syphilis may last for two or three years, and it is impossible to keep every prostitute who is venereally diseased in a hospital or an asylum for so long a period. Besides, it is impracticable to examine all the male patrons who wish to enter a brothel"

The New York committee and similar organi-





sations elsewhere did creditable work in opening a number of hospitals for venereal sufferers. In trying to combat the dance-hall and other forms of amusement which they considered undesirable, they stimulated the play-ground movement. City parks were improved, band concerts were inaugurated, and increased attention was paid to public libraries, because of their propaganda.

In 1910, the legislature of the State of New York passed the Pag' Law, which provided that women convicted of grancy, should be examined by physicians of their own sex, and that if they were suffering from venereal diseases, they should be imprisoned and given treatment until they were cured. The legislature had no right to punish prostitutes for their illness, the object of the imprisonment was to cure them of it.

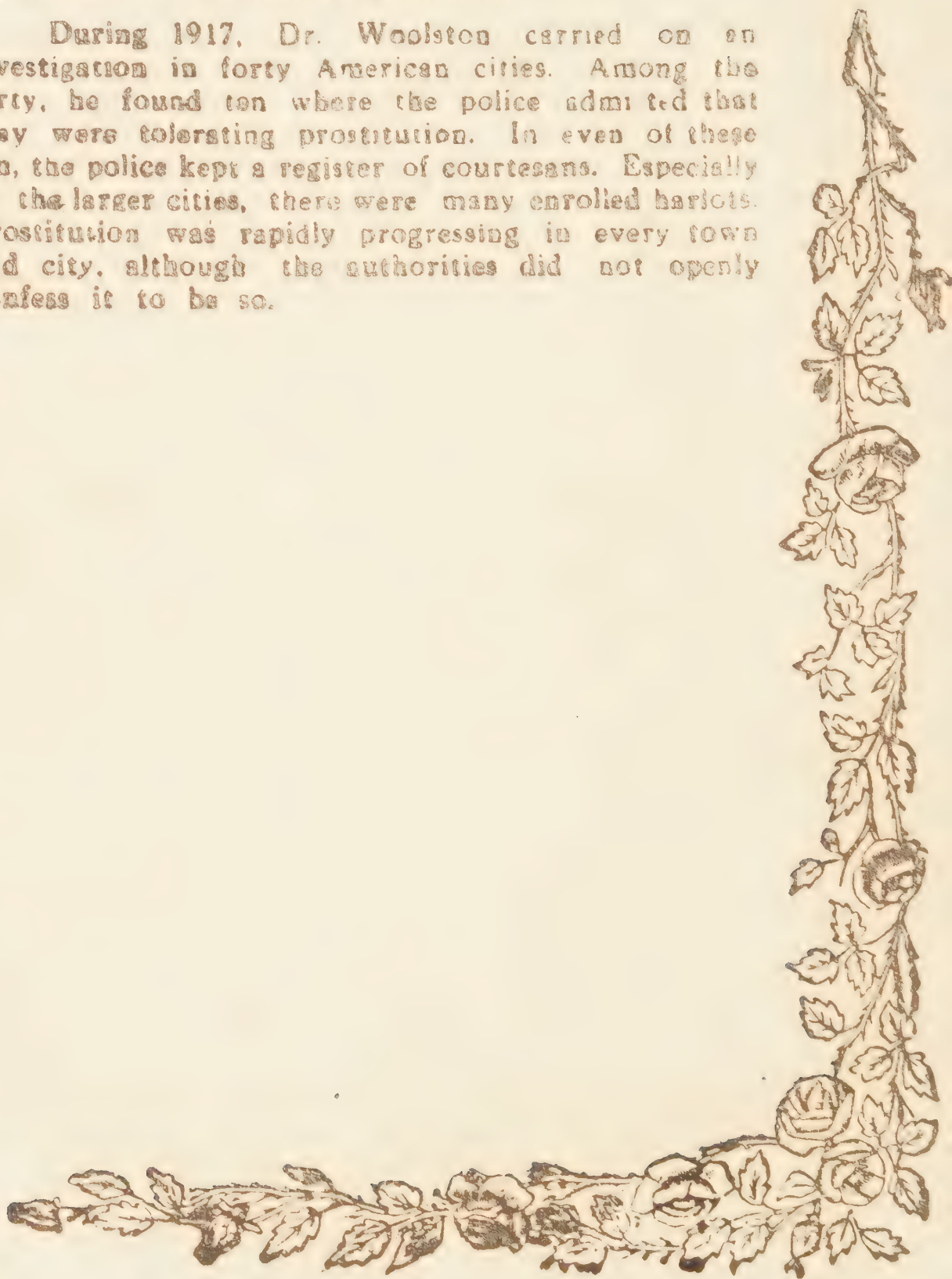
The Bureau of Social Hygiene directed a study of conditions in New York in 1912, the results of which are summarized in George J. Kneeland's *Commercialized Prostitution in New York*. "At this time, the city was still wide open; a 'parlour-house' as a brothel of the first class. The fee ranged in 1912 from fifty cents to five or ten dollars. In the cheaper brothels, there was little cleanliness and no luxury. A few of the houses were regularly visited by physicians, but their examinations were usually hasty.

"A few of the houses were open only to selected lists of patrons, but most of them welcomed every visitor who had the required price. Chauffeurs and cabmen were paid for the patrons they brought, and there were also special agents or runners. Some of



the more pretentious brothels were said to be under the protection of influential politicians."

During 1917, Dr. Woolston carried on an investigation in forty American cities. Among the forty, he found ten where the police admitted that they were tolerating prostitution. In even of these ten, the police kept a register of courtesans. Especially in the larger cities, there were many enrolled harlots. Prostitution was rapidly progressing in every town and city, although the authorities did not openly confess it to be so.





Chapter XXVIII.

THE WIFE.

Marital Love.

The form of love, the affection between husband and wife, is also of comparatively late growth. In general, it requires monogammy. Frequently, it is not war with Romantic love. In the early centuries, there was no thought of love when a union between two persons was arranged: The mating was planned for political or monetary reasons. Then, when romantic love sprang up, certain young people rebelled against this cold-blooded way of disposing of their lives, and chose to marry for love. Often this is no more satisfactory than the commercial method. In many European countries; the two are still divorced. In France, the wife and the mistress are both socially acknowledged factors, but are really embodied in one and the same person. In America there is a growing tendency to make wife and mistress always one and the same person. This is the ideal situation, though it is by far the most difficult one. It is a sin to yield one's body to a man whom one does not love.

Woman's Equality.

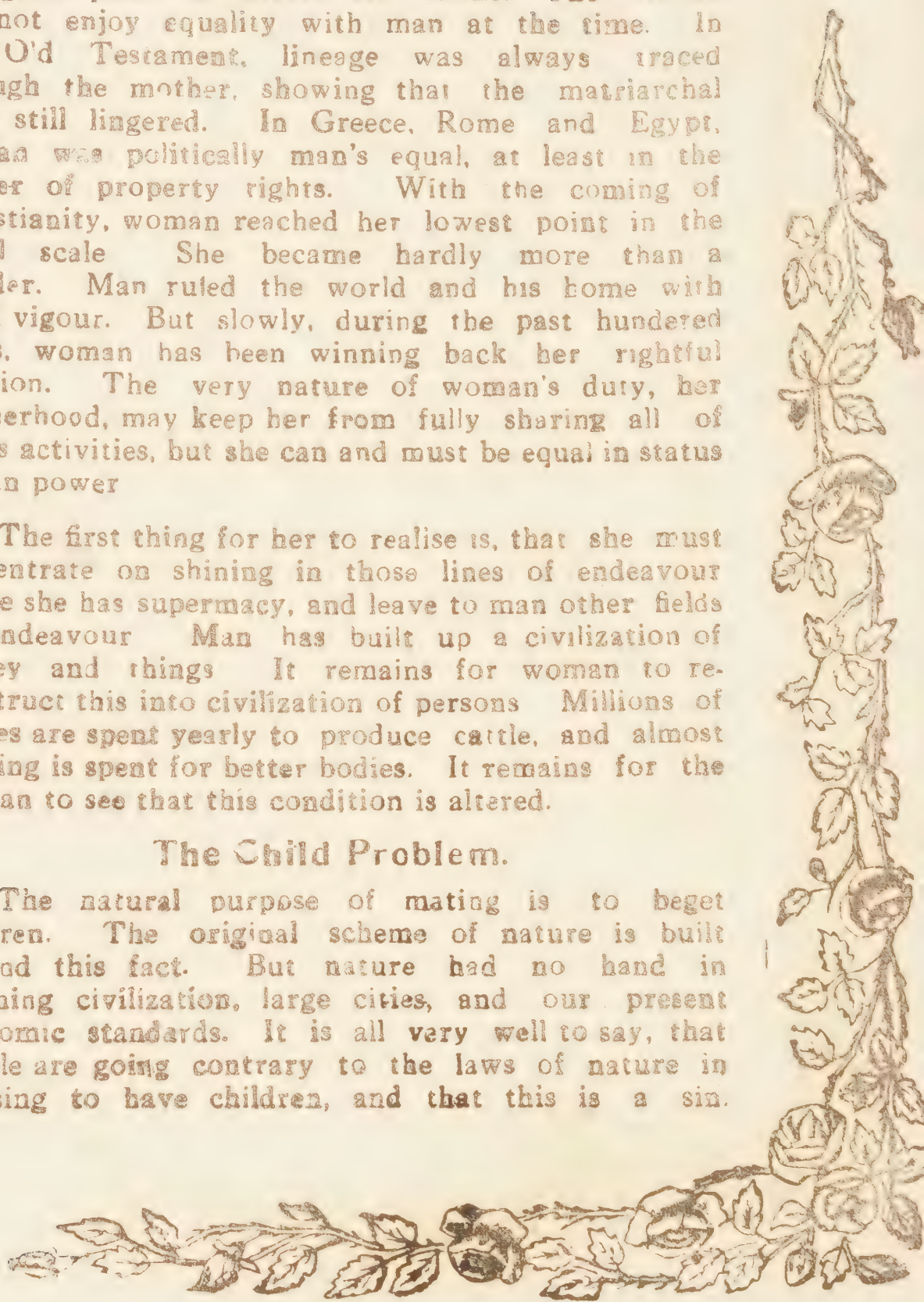
With the coming of paternal knowledge, woman sank, until the days when civilization had reached

its highest point in Greece and Rome. The woman did not enjoy equality with man at the time. In the O'd Testament, lineage was always traced through the mother, showing that the matriarchal ideal still lingered. In Greece, Rome and Egypt, woman was politically man's equal, at least in the matter of property rights. With the coming of Christianity, woman reached her lowest point in the social scale. She became hardly more than a breeder. Man ruled the world and his home with equal vigour. But slowly, during the past hundred years, woman has been winning back her rightful position. The very nature of woman's duty, her motherhood, may keep her from fully sharing all of man's activities, but she can and must be equal in status and in power.

The first thing for her to realise is, that she must concentrate on shining in those lines of endeavour where she has supermacy, and leave to man other fields of endeavour. Man has built up a civilization of money and things. It remains for woman to re-construct this into civilization of persons. Millions of rupees are spent yearly to produce cattle, and almost nothing is spent for better bodies. It remains for the woman to see that this condition is altered.

The Child Problem.

The natural purpose of mating is to beget children. The original scheme of nature is built around this fact. But nature had no hand in planning civilization, large cities, and our present economic standards. It is all very well to say, that people are going contrary to the laws of nature in refusing to have children, and that this is a sin.



Poverty is a sin, the struggle for existence is a sin. And since these are part and parcel of our life in modern days, it is often better to add the so-called sin of refusing to have children to the list, than to commit a more heinous offence by bringing small lives into the world without having the adequate means to provide for them. No human being has an ethical right to bring children into the world, unless he can provide healthy surroundings and all normal advantage.

Rich men would do well if they spend money in preaching against too many children and teaching men and women how to limit their families, to their means. If the poor were not largely sexignorant, and were not overridden by religious superstition, they would not have such families, and would have stood some chance of improving their condition. A working man, with a dozen children stands a very little chance of lifting himself out of the poverty in which he is plunge'. Give the same man one or two children, his energies would be spent in bringing them up in a much better way than otherwise. Two children put through high school are infinitely more valuable to the community and the family, than a dozen who are forced into sweet-shops before they are old enough to leave off their playing dolls.

This subject has been treated separately in my two books, "Family Limited" and "Your Future Strength," costing As. -/12/- each.

Moral Codes.

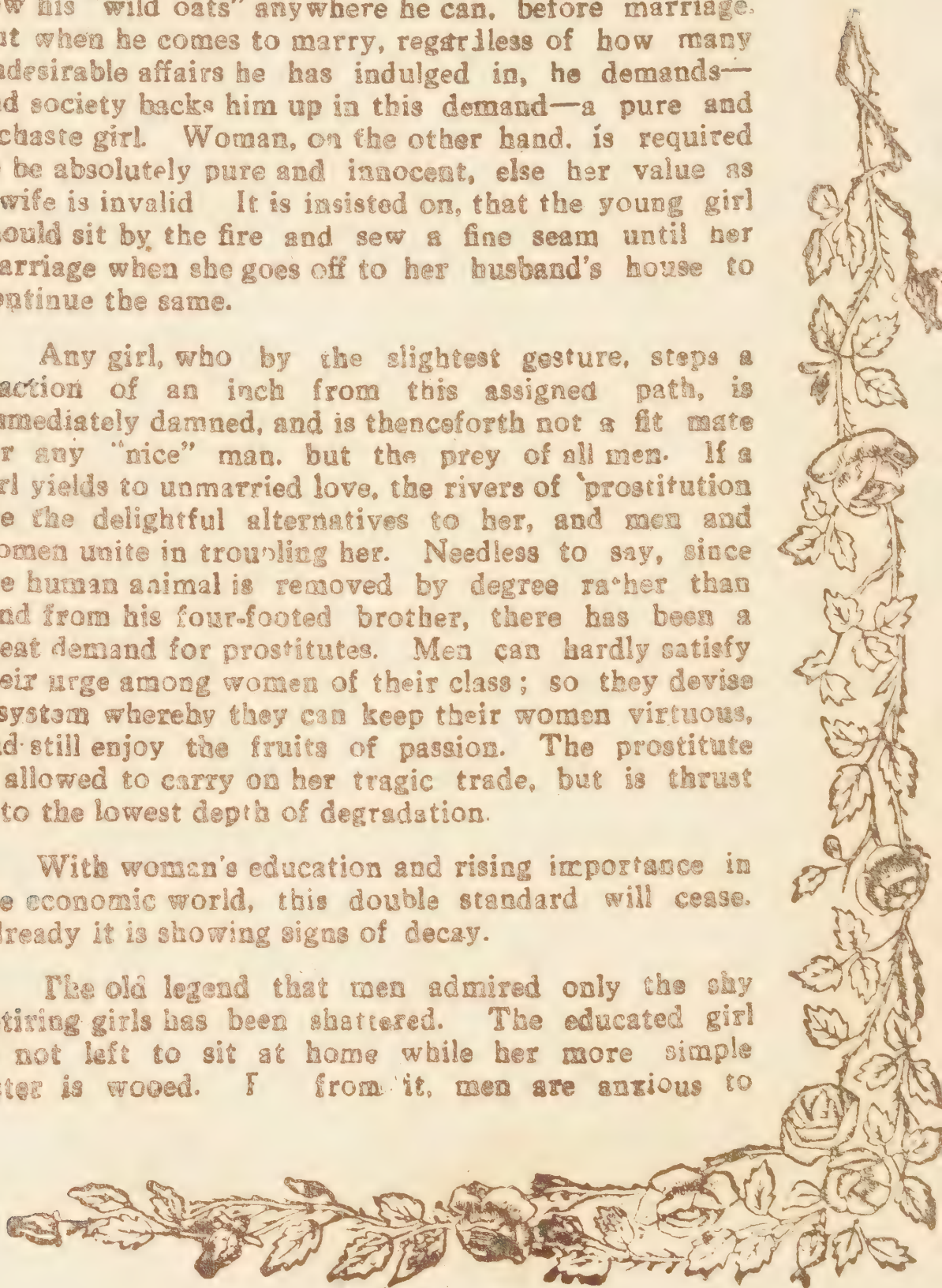
The double codes of morality is one of the most insidious weeds of our man-made civilization. By this code man is forgiven all of the social sins; woman

none. This amazing code allows every young man to sow his "wild oats" anywhere he can, before marriage. But when he comes to marry, regardless of how many undesirable affairs he has indulged in, he demands—and society backs him up in this demand—a pure and a chaste girl. Woman, on the other hand, is required to be absolutely pure and innocent, else her value as a wife is invalid. It is insisted on, that the young girl should sit by the fire and sew a fine seam until her marriage when she goes off to her husband's house to continue the same.

Any girl, who by the slightest gesture, steps a fraction of an inch from this assigned path, is immediately damned, and is thenceforth not a fit mate for any "nice" man, but the prey of all men. If a girl yields to unmarried love, the rivers of 'prostitution are the delightful alternatives to her, and men and women unite in troubling her. Needless to say, since the human animal is removed by degree rather than kind from his four-footed brother, there has been a great demand for prostitutes. Men can hardly satisfy their urge among women of their class; so they devise a system whereby they can keep their women virtuous, and still enjoy the fruits of passion. The prostitute is allowed to carry on her tragic trade, but is thrust into the lowest depth of degradation.

With woman's education and rising importance in the economic world, this double standard will cease. Already it is showing signs of decay.

The old legend that men admired only the shy retiring girls has been shattered. The educated girl is not left to sit at home while her more simple sister is wooed. From it, men are anxious to





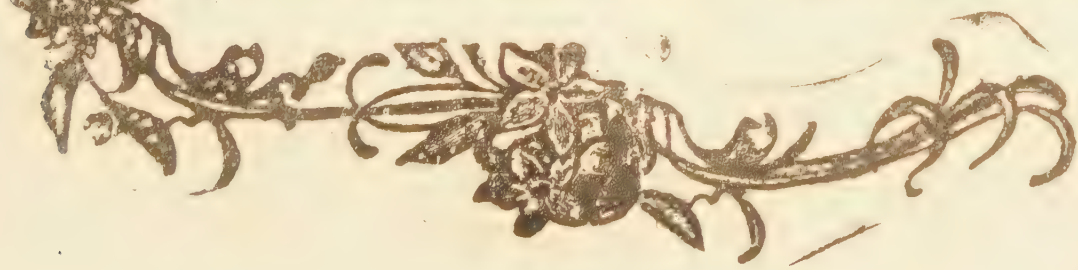
win the favour of these new women. Nor do they ask for ignorance in them, nor decline to marry them when they discover their knowledge of life. The time will come when the double code is but an unpleasant memory of an incomplete civilization. It is probable, and will be infinitely more beneficial to the race, that an educated woman will choose a single standard, whereby men and women may be monogamous, if they desire, but may elect any other course that is mutually agreeable. Under such a system prostitution will wither, or will be carried on only by those who elect it voluntarily, and the exploitation of young and innocent girls will end.

Happy Living.

The girl, once married, is convinced, that her life-work has been accomplished; so she ceases to consider her husband in the same light as she considered him when he was the new husband. How many young girls are there who would come down to entertain young grooms for the evening with frowzy hair, and in an untidy house-dress? Not even one. When the young husband is coming to call, the girl primps and dresses in her most becoming frocks. She fixes her hair, smartly powders, and looks so alluring as possible, when she opens the door for him.

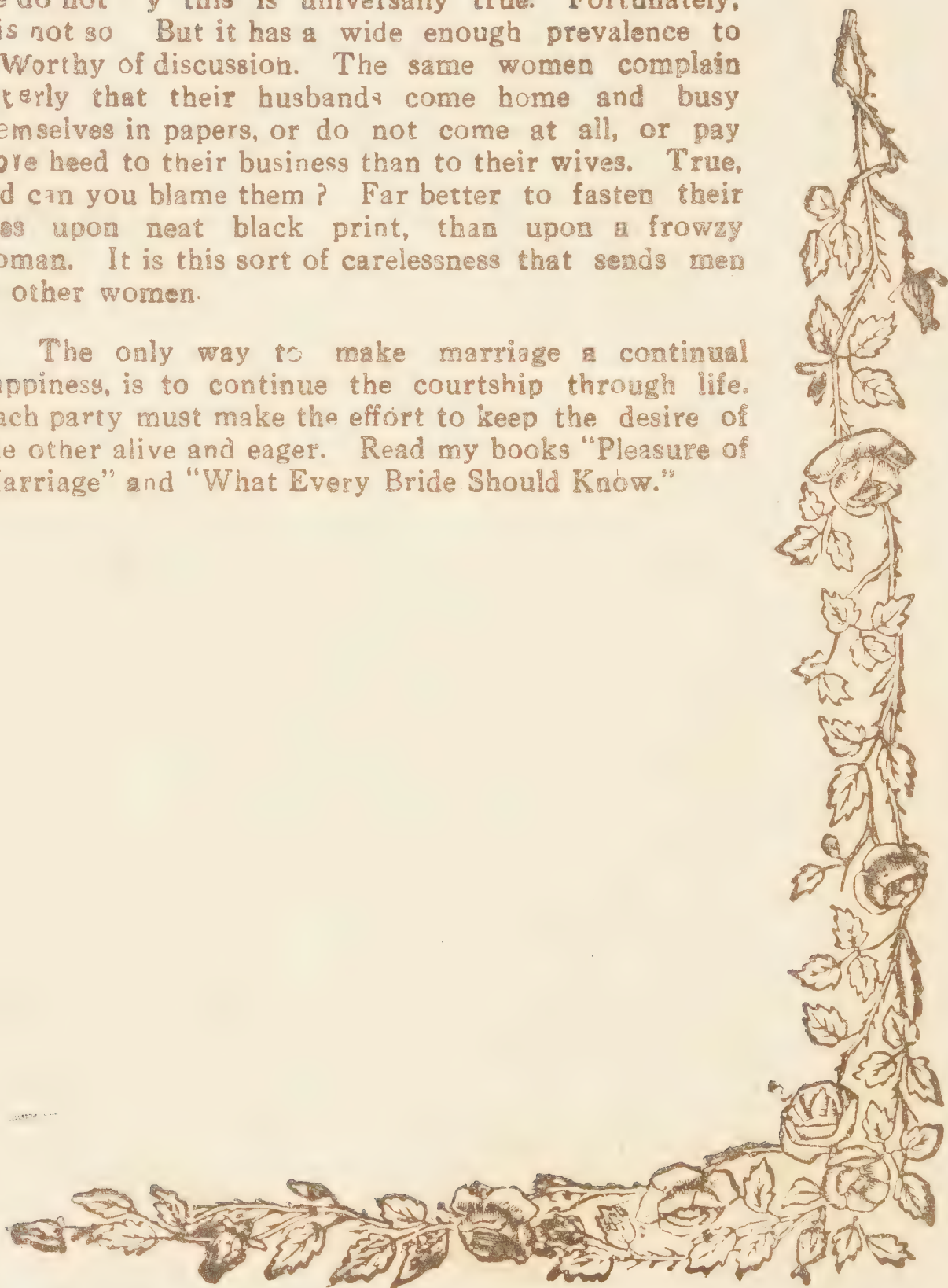
One year after they are married, the man comes in after a day's weary work and finds a dowdy woman, with wisps of hair streaking, an unpowdered face—an ugly sight to look at.

He more often finds the house very untidy; papers lying scattered about everywhere, the furniture undusted, and a general air of uncleanness prevailing.



We do not y this is universally true. Fortunately, it is not so. But it has a wide enough prevalence to be Worthy of discussion. The same women complain bitterly that their husbands come home and busy themselves in papers, or do not come at all, or pay more heed to their business than to their wives. True, and can you blame them? Far better to fasten their eyes upon neat black print, than upon a frowzy woman. It is this sort of carelessness that sends men to other women.

The only way to make marriage a continual happiness, is to continue the courtship through life. Each party must make the effort to keep the desire of the other alive and eager. Read my books "Pleasure of Marriage" and "What Every Bride Should Know."





Chapter XXIX.

SEX EDUCATION.

All life is dependent upon sex ; and all civilization is combined in an effort to totally ignoring it.

With silly sham codes and an absurd veil of surface morality, civilized society blinds its eyes to sex and tries to believe that in so doing, it is eradicating man's most fundamental yearning. As a matter of fact, it does no such thing. Young persons, reaching maturity, blunder on to sex, blinded by ignorance. No wonder that they make so many grave mistakes.

Almost everything is taught in our schools to-day, from how to add two and two to the theory of the fourth dimension. What is taught about sex ? In general, nothing. In most of the high schools, there is a course in hygiene, but this assiduously avoids all mention of the most important hygiene of all—sex hygiene. There are courses which teach the structure of the human body. They give long Latin names to each bone from the skull to the great toe. But when they reach the central section of man's anatomy, they hurriedly locate the stomach and intestines, and rush on to the thigh-bone, leaving a great gap between. Only the generative organs are banned. The reason given for not teaching sex



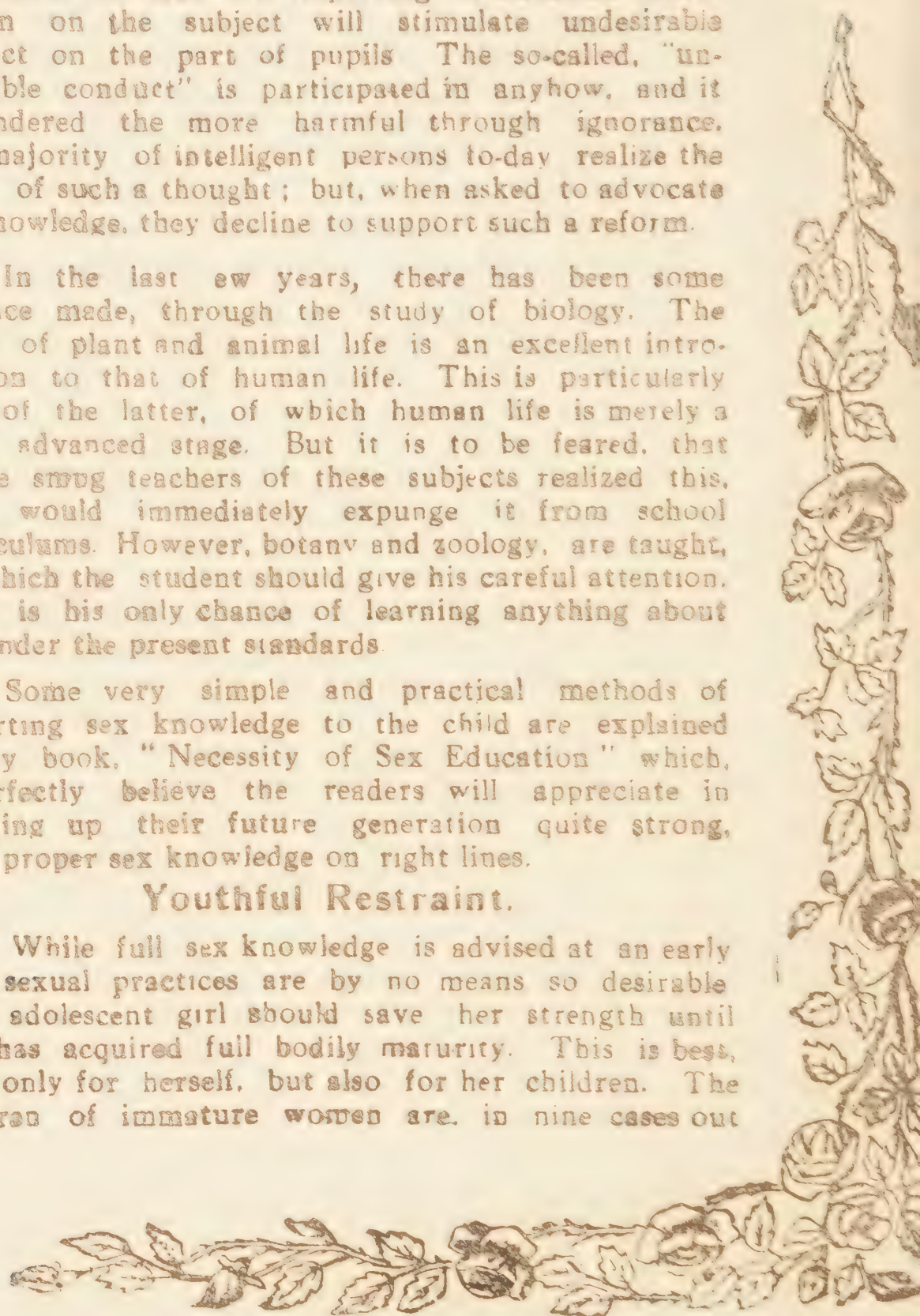
in schools is, that the imparting of scientific information on the subject will stimulate undesirable conduct on the part of pupils. The so-called, "undesirable conduct" is participated in anyhow, and it is rendered the more harmful through ignorance. The majority of intelligent persons to-day realize the error of such a thought; but, when asked to advocate sex knowledge, they decline to support such a reform.

In the last few years, there has been some advance made, through the study of biology. The study of plant and animal life is an excellent introduction to that of human life. This is particularly true of the latter, of which human life is merely a more advanced stage. But it is to be feared, that if the smug teachers of these subjects realized this, they would immediately expunge it from school curriculums. However, botany and zoology, are taught, to which the student should give his careful attention, as it is his only chance of learning anything about sex under the present standards.

Some very simple and practical methods of imparting sex knowledge to the child are explained in my book, "Necessity of Sex Education" which, I perfectly believe the readers will appreciate in bringing up their future generation quite strong, with proper sex knowledge on right lines.

Youthful Restraint.

While full sex knowledge is advised at an early age, sexual practices are by no means so desirable. The adolescent girl should save her strength until she has acquired full bodily maturity. This is best, not only for herself, but also for her children. The children of immature women are, in nine cases out



of ten, weaklings. The girl is not bodily prepared for this great strain. She has not enough strength of body or mind to give nourishment to the proper development of the child she is carrying.

Self-control during adolescence can be acquired without any unpleasant effects, and without seeming to be a burden upon the young people.

Over-Indulgence.

Over-indulgence, in anything, is the gravest and almost the only sin, from the stand-point of the individual. If the young girl eats too much of her favourite sweet, she is almost sure to pay for it by stomach-ache, or indigestion. This stands equally true for all ages and in all climes.

Over-indulgence in intercourse is just as costly. This may either be socially illicit intercourse or intercourse in the marital state. At times, a married couple contains one or both members with a tendency towards excessive craving for sex satisfaction. If the tendency is too powerful, society is saved, because the parties so weaken themselves that reproduction is impossible, and death or complete mental or physical incapacity results. If it is merely a tendency, it must be controlled. Every man and every woman, must determine for himself and herself the frequency of intercourse. Women in general, are less harmed by excess than men are. However the general results of a woman's over-indulgence is weakened nervous condition, which may even terminate in a complete mental breakdown, or insanity.



Chapter XXX

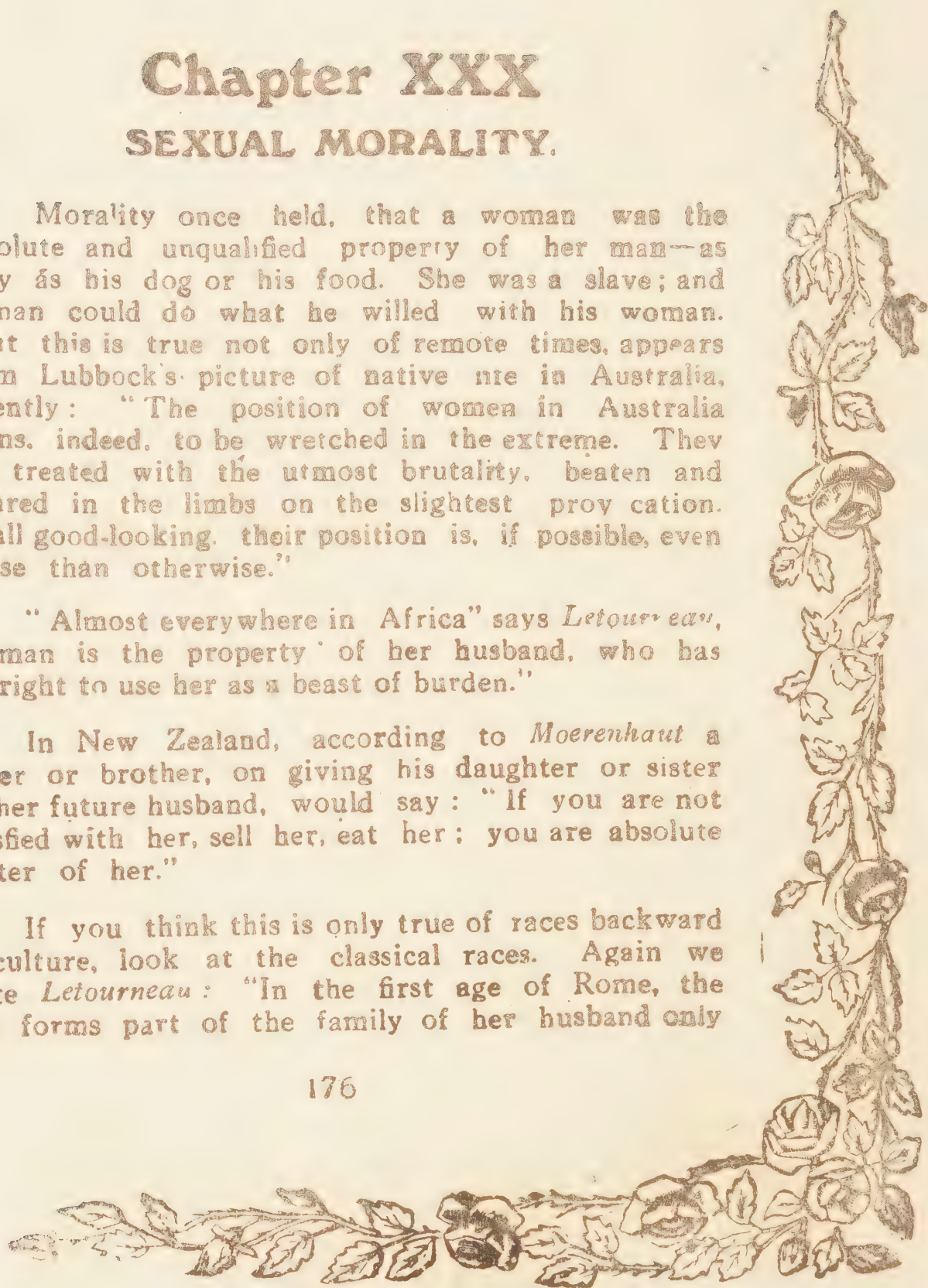
SEXUAL MORALITY.

Morality once held, that a woman was the absolute and unqualified property of her man—as fully as his dog or his food. She was a slave; and a man could do what he willed with his woman. That this is true not only of remote times, appears from Lubbock's picture of native life in Australia, recently: "The position of women in Australia seems, indeed, to be wretched in the extreme. They are treated with the utmost brutality, beaten and speared in the limbs on the slightest provocation. In all good-looking, their position is, if possible, even worse than otherwise."

"Almost everywhere in Africa" says *Letourneau*, "woman is the property of her husband, who has the right to use her as a beast of burden."

In New Zealand, according to *Moerenhout* a father or brother, on giving his daughter or sister to her future husband, would say: "If you are not satisfied with her, sell her, eat her; you are absolute master of her."

If you think this is only true of races backward in culture, look at the classical races. Again we quote *Letourneau*: "In the first age of Rome, the wife forms part of the family of her husband only



in the quality of a slave. The virtuous *Cato* lent his wife *Marcia* to his friend *Hortensius*, and took her back on the death of that friend. According to the expression of *Menica*, Roman marriage was only a contract of servitude." Once married, the woman belonged to her husband, body and goods." The same spirit animated the English Common Law Provision, that a husband might beat his wife but must use a stick no thicker than his thumb.

Physical union with persons within close degrees of kinship, such as parents and children, or brothers and sisters, is to-day held in abhorrence. Yet *Starbo* relates (66 B. C.), that among the Arabs, brothers married their sisters; it was though originally to make it possible for human beings to multiply, as the Bible points out. "All early religions include this; the Egyptian *Ammon* was the husband of his mother; *Odin* was the husband of his daughter, *Frigga*; *Jupiter* of his sister *Juno*."

Group intercourse was once widespread. *Herodotus* says of the *Massogetes*. "Every man marries a woman, but all are permitted to have intercourse with her." *Brachofen* established that this was once widespread among the Lycians, Etruscans, Cretans, Athenians Lesbians and Egyptians. Religious defloration was another wide custom. In Babylon, for instance, it was a religious duty for young girls upon reaching maturity to go to the temple for *Myltra*, and there yield to some man, making a sacrifice of their virginity. Similar customs were observed in America.

The Libyan maidens earned their dowry by their surrenders, enjoying sexual liberty before marriage; the man gave preference to the girl who

had been most desired. *Herodotus* points out that the Thracians had the same custom. A legend relates of a daughter of King *Cheops* of Egypt that she had a pyramid built from the proceeds obtained by the barter of her body.

Similar conditions exist to-day in the Marquesas Islands, part of the Philippines and Polynesia, and according to *Watts* among various African tribes. United recently, in the Balearic Islands, on the bridal night, all men related to the bride were admitted to her successively, in accordance with their ages, the groom coming last. Other people have this right of all men to a woman done by one man, the high priest or the tribal chieftain. In Senegambia, the tribal chief has this function. In Senegambia, the tribal chief has this function. Among other races, the defloration of the virgins is accomplished by idols constructed for this purpose. The "*Jus poimae noctis*," or right of first night, which was in practice in Europe until far in the middle ages, derived its origin from the same custom.

At the height of Greek culture, *Sappho*, and her pupils in Lesbos practised Lesbian love, or homosexual; and *Socrates* and *Plato* were only two among many outstanding Greeks who advocated this for men.

Old Testament and Sexual Morality

Modern Christian sexual morality is based upon the morality of the Old Testament as modified by that of the New Testament and its subsequent interpretation. Old Testament morality began with an approval of mating between man and woman. "And Jehovah," God said, "It is not good that the



man should be alone; I will make a help-mate for him." Male and female are created then. And God blessed them, and God said unto them, "Be fruitful, and multiply and replenish the earth."

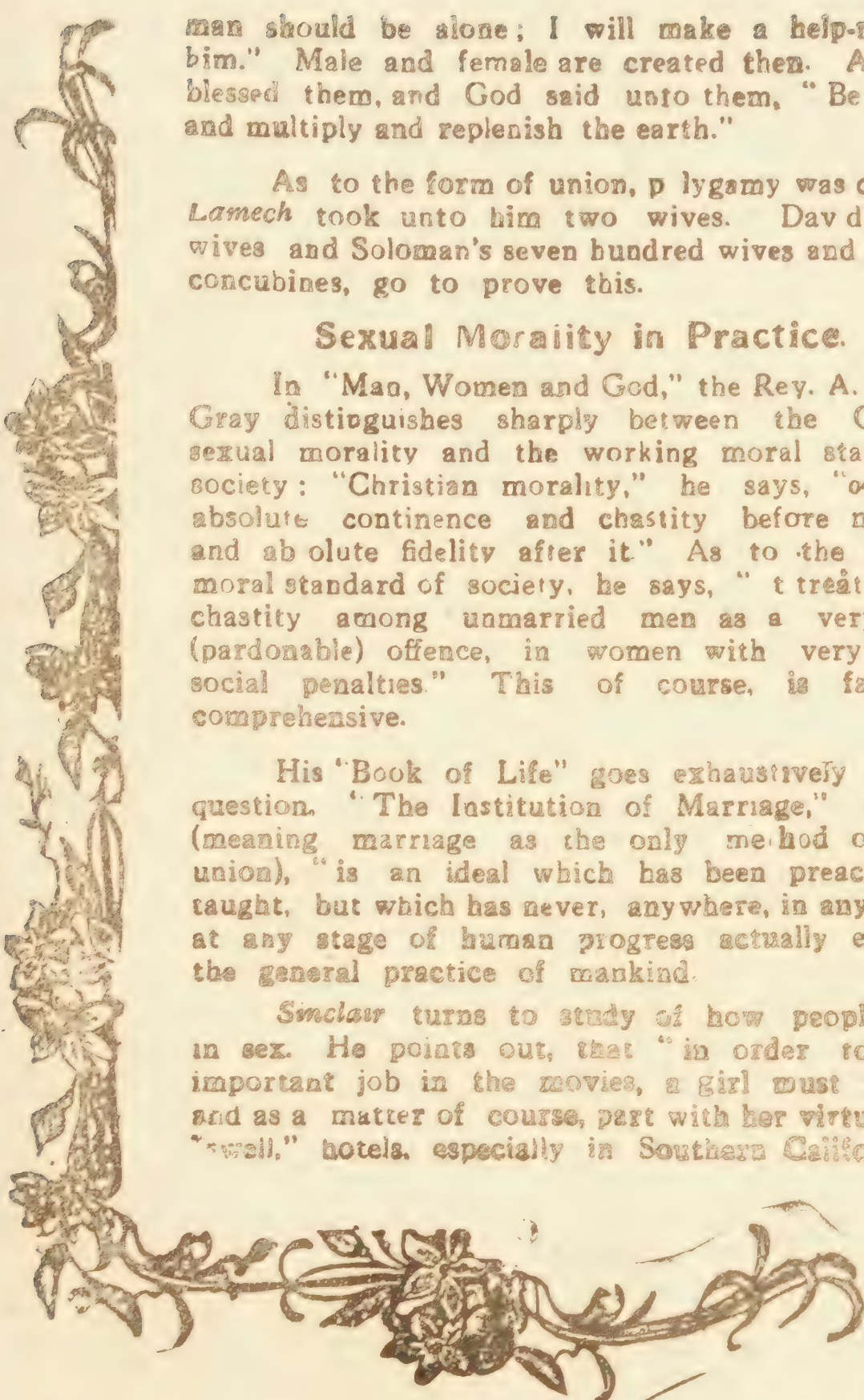
As to the form of union, polygamy was common. *Lamech* took unto him two wives. David's many wives and Solomon's seven hundred wives and hundred concubines, go to prove this.

Sexual Morality in Practice.

In "Man, Women and God," the Rev. A. Herbert Gray distinguishes sharply between the Christian sexual morality and the working moral standard of society: "Christian morality," he says, "calls for absolute continence and chastity before marriage, and absolute fidelity after it." As to the working moral standard of society, he says, "it treats lack of chastity among unmarried men as a very venial (pardonable) offence, in women with very severe social penalties." This of course, is far from comprehensive.

His "Book of Life" goes exhaustively into the question. "The Institution of Marriage," he says, (meaning marriage as the only method of sexual union), "is an ideal which has been preached and taught, but which has never, anywhere, in any society, at any stage of human progress actually existed as the general practice of mankind."

Sinclair turns to study of how people behave in sex. He points out, that "in order to get an important job in the movies, a girl must regularly and as a matter of course, part with her virtue." The "swell," hotels, especially in Southern California, are

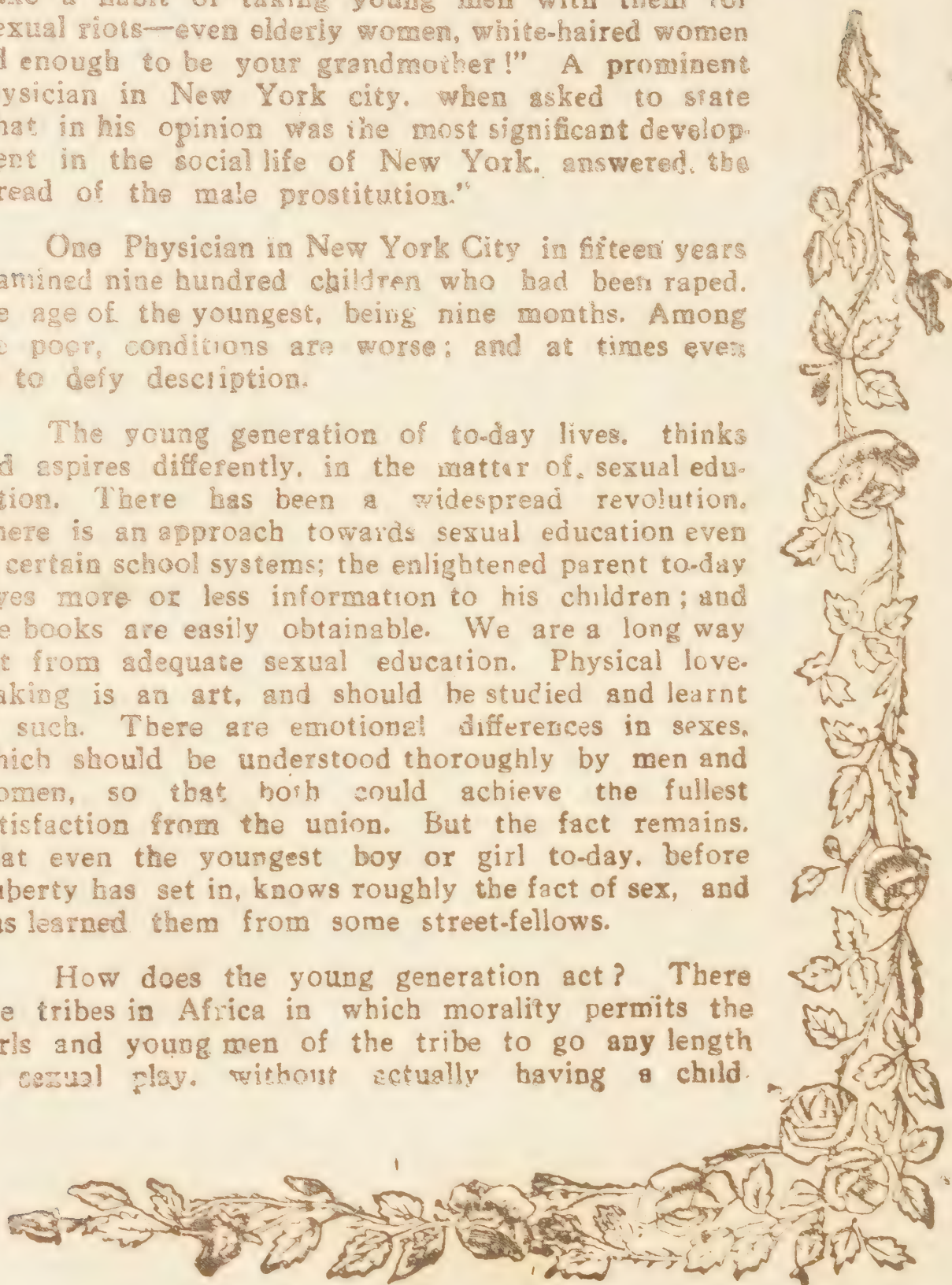


haunted by married women with automobiles, who make a habit of taking young men with them for "sexual riots—even elderly women, white-haired women old enough to be your grandmother!" A prominent physician in New York city, when asked to state what in his opinion was the most significant development in the social life of New York, answered, the spread of the male prostitution."

One Physician in New York City in fifteen years examined nine hundred children who had been raped, the age of the youngest, being nine months. Among the poor, conditions are worse; and at times even as to defy description.

The young generation of to-day lives, thinks and aspires differently, in the matter of, sexual education. There has been a widespread revolution. There is an approach towards sexual education even in certain school systems; the enlightened parent to-day gives more or less information to his children; and the books are easily obtainable. We are a long way yet from adequate sexual education. Physical love-making is an art, and should be studied and learnt as such. There are emotional differences in sexes, which should be understood thoroughly by men and women, so that both could achieve the fullest satisfaction from the union. But the fact remains, that even the youngest boy or girl to-day, before puberty has set in, knows roughly the fact of sex, and has learned them from some street-fellows.

How does the young generation act? There are tribes in Africa in which morality permits the girls and young men of the tribe to go any length in sexual play, without actually having a child.



There are circles in America to-day pointing towards this. This is perhaps an extreme practice. The young girls and boys are not philosophers on the subject of love; they are just human beings liable to make any mistakes in the field of life, in order to put them to the right path, I have laboured much in producing a set of books on the subject of Sex introducing quite a rational knowledge to the young generation, and their study is highly recommended to both the parents and their children. Their list is appended at the end of this book.



Chapter XXXI.

SEXUAL TEACHINGS BY RE- FORMERS OF RELIGIONS.

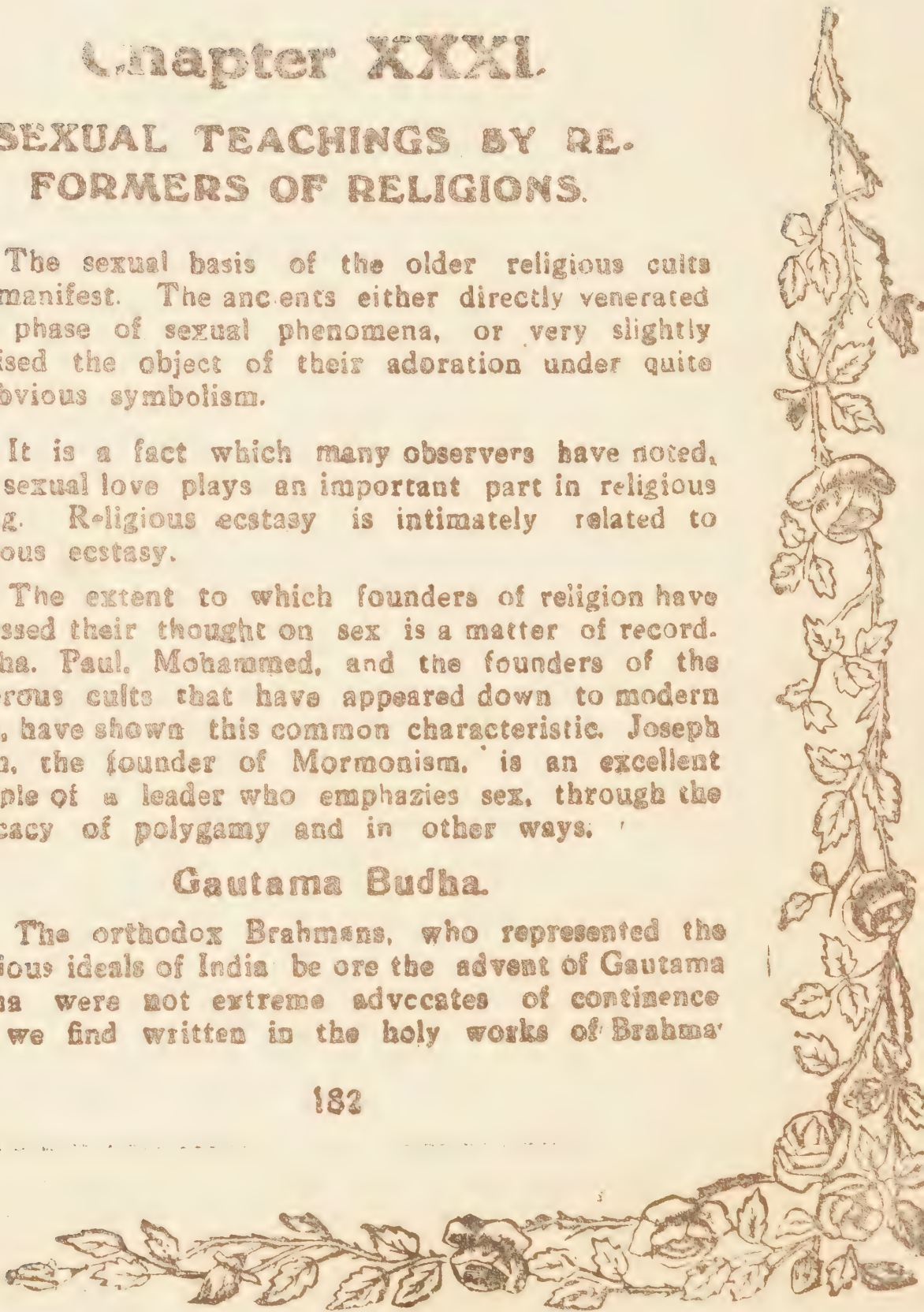
The sexual basis of the older religious cults was manifest. The ancients either directly venerated some phase of sexual phenomena, or very slightly disguised the object of their adoration under quite an obvious symbolism.

It is a fact which many observers have noted, that sexual love plays an important part in religious feeling. Religious ecstasy is intimately related to amorous ecstasy.

The extent to which founders of religion have expressed their thought on sex is a matter of record. Buddha. Paul. Mohammed, and the founders of the numerous cults that have appeared down to modern times, have shown this common characteristic. Joseph Smith, the founder of Mormonism, is an excellent example of a leader who emphasizes sex, through the advocacy of polygamy and in other ways.

Gautama Budha.

The orthodox Brahmans, who represented the religious ideals of India before the advent of Gautama Budha were not extreme advocates of continence for we find written in the holy works of Brahma





"There is no sin.....in carnal intercourse, for that is the natural way of created beings, but abstention brings great rewards."

In the law of *Vardhamana*, however, we find the following strangely ascetic vow: "I renounce all sexual pleasures," either with gods or men, or animals." This is supplemented by five clauses, viz., a Nirgrantha does not continually discuss topics relating to women.....does not recall to his mind the pleasures and amusements he formerly had with women.....does not eat or drink too much, nor does he drink liquor or eat highly seasoned dishes..... and he does not occupy a bed or couch affected by women, animals or eunuchs"

The oath of continence was the first of the major vows of the Buddhist *bhikshu*. The penalty for breaking it, was excommunication. Somewhat serious offences were, 'coming into bodily contact with a woman, by taking hold of her hair, or by touching any part of her body.....addressing a woman with wicked words, exciting to passion as those of a young man to a mind sitting with a woman in a secluded spot, or preaching the Dharma in more than five or six words to a woman."

The Jains of India have equally explained their sex impressions, as we observe: "In this world men have a natural liking for women; he who knows (and renounces), them will perform his duties as a Sramana. A wise man who knows that women are a slough, as it were, will get no harm from them, but will wander about searching for the self.....As it is not safe for mice to live near the dwelling of a cat, so a chaste monk cannot stay



in a house inhabited by women. A Sramana, engaged in penance, should not allow himself to watch the shape, beauty, coquetry, laughter, prattle, gestures and glances of women, nor retain a recollection of them in his mind. Not to look at, nor to long for, nor to think of, nor to praise womankind; this is becoming the meditation of noble ones, and it is always wholesome to those who delight in chastity.

"With clever pretences, women make up to him (the monk), they know how to contrive that some monks will be intimate with them. They will often sit down at his side; they will always put on fine clothes; they will show him the lower part of their body, and the armpit, when lifting up their arms, so that he will follow them about. And occasionally, a woman will tempt him to a comfortable couch or bed Inviting a monk and winning his confidence they offer themselves to him.....Therefore, he should avoid women, knowing them to be like a poisoned thorn.....A monk should not trust women, knowing that they are full of deceit."

St. Paul.

St. Paul, the Jewish tent-maker, was a remarkably successful combination of politician and theologian, and was perhaps more responsible than any other individual for the Church's attitude towards sex in general and women in particular.

Influenced by the Rabbinical schools of his time, Paul considered woman an evil, and unholy in mind and impure in body. He said: "It is good for a man not to touch a woman; the head of the woman is the man; for the man is not of woman



but the woman of the man neither was the man created for the woman, but the woman for the man. Wives, submit yourselves unto your own husbands as unto the Lord.....for the the husband is the head of the wife : therefore as the Church is subject unto Christ, so let the wives be to their husbands in everything ; let the wife see that she shows reverence to her husband."

Caliph Mohammed.

Following are a few extracts from the chapter of "Women" from the Holy Koran :—

In the name of the merciful and compassionate God ! O, ye folk fear your Lord, who created you from one soul.....Marry what seems good to you of women, by twos, or threes, or fours ; and if ye fear that ye cannot be equitable then only one.

"Against those of your women who commit adultery, call witnesses, four in number, from among yourself ; and if these bear witness, then keep the woman in houses until death releases them."

Swedenborg.

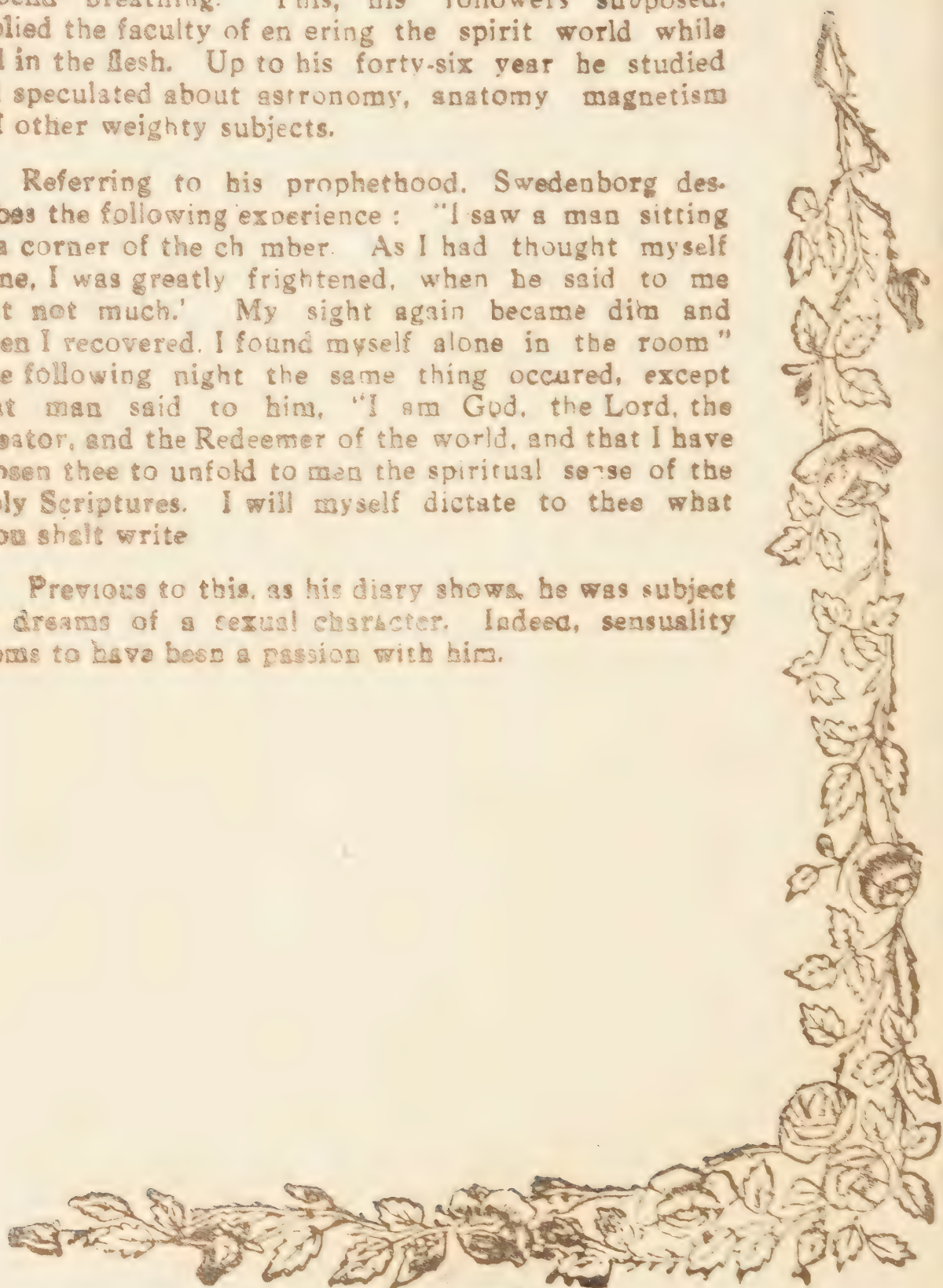
Swedenborg may be cited as an example of a rather unusual type, because in one respect at least he was a remarkable man. He was highly gifted intellectually and possessed extraordinarily thorough education. Emerson has called him one of the *mastodons** of literature, because of the variety of his intellectual occupations and the extent of his literary output. However, he was highly erotic.

* An extinct mammal allied to the elephant.

As a boy, Swedenborg was said to be able to suspend breathing. This, his followers supposed, implied the faculty of entering the spirit world while still in the flesh. Up to his forty-six year he studied and speculated about astronomy, anatomy magnetism and other weighty subjects.

Referring to his prophethood, Swedenborg describes the following experience: "I saw a man sitting in a corner of the chamber. As I had thought myself alone, I was greatly frightened, when he said to me 'Eat not much.' My sight again became dim and when I recovered, I found myself alone in the room." The following night the same thing occurred, except that man said to him, "I am God, the Lord, the Creator, and the Redeemer of the world, and that I have chosen thee to unfold to men the spiritual sense of the Holy Scriptures. I will myself dictate to thee what thou shalt write

Previous to this, as his diary shows, he was subject to dreams of a sexual character. Indeed, sensuality seems to have been a passion with him.





Chapter XXXII.

SEXUAL THOUGHTS AMONG MYSTICS IN THE MIDDLE AGE.

The sexually excited subject attributes religious motives to his ecstasy. I have no hesitation in asserting that the majority of these ecstasies—especially in the case of women—are rooted in sexuality, and that this so-called mysticism is nothing but a deviation or wrong interpretation of the sexual impulse.

Tolstoy.

In Tolstoy, we have a mystic whose nature in middle age was rocked by the apparent need for philosophic relief from melancholy in which he was submerged. He found this in a form of religious asceticism. But we must not overlook the sensualism of Tolstoy's early life, and the relation his former sexual excesses made on his sensitive conscience.

In "My Confession," we find him lamenting: "I had erred, not so much through having thought incorrectly, as though having lived ill. I understood that the truth had been hidden from me, not so much because I had erred in my reasoning, as because I had led the exceptional of an epicure bent on satisfying the lusts of the flesh. I understood that ym question as to what my life was, and the

answer, an evil was in accordance with the truth of things.' The mistake lay in my having applied, an answer which only concerned myself, to life in general. I had asked what my own life was, and the answer was, 'an evil and a thing without meaning. Exactly so, my life was but a *long indulgence of my passions*; it was a thing without meaning referred only to my own life, and not to human life in general.'

The last sentence clearly indicates, that it was the excesses of his own early life which plagued him, and not, as is the case with so many other reformers, the mere urge to save mankind from their errors. He was fighting his own battle, not the world's, although he was willing to have his fellowmen to benefit by his experiences as he left them.

John Bunyan.

We are told that Bunyan was a violent, passionate boy, and the course of his life was a Pilgrim's Ordeal of not always Progress. He was subject, in early youth, to visions, principally unpleasant ones, as he saw evil spirits in monstrous shapes, orgies of devils, archangels and whatnot. These dreams ceased, however, when he was about seventeen. God then left him to himself, as he put it, and gave him over to his own wicked inclinations. As a result, he fell into all kinds of vice and ungodliness without further restraint.

In his autobiography, we find him saying; "But my original and inward pollution, that was my plague and my affliction. By reasons of that, I was more loathsome in my own eyes than was a toad: and I thought I was so in God's eyes too. Sin and



corruption, I said, would as naturally bubble out of a fountain. I could have changed heart with anybody. I thought none but the devil himself could equal me for inward wickedness and pollution of mind. Sure, thought I, I am forsaken by God; and thus I continued for long—while, even for some years together."

Professor *William James* considers that he had his attitude towards sexual phenomena, which, after his conversion, haunted him on account of former transgressions.

Joan of Arc

The maid of Orleans was a hysterical genius. Supernatural voices and visions began to manifest themselves to her at the onset of her adolescent period, when physical and mental disorders are inclined to make their appearance in hysterical persons.

She seldom heard voice without seeing a light and frequently when visited by the angels Gabriel, Michael and St. Catherine, she was *kissed* by these celestial apparitions. Furthermore, she felt that they had a good colour. Her hallucinations were, therefore, associated with four senses—sight, hearing, touch and smell.

Her inherent sentiments of love were successfully transformed into religious ecstasy.

Joan was sensitive to any reflection upon her chastity, as any girl of moral ideals naturally would be. We find this evidenced in one of her English enemies. Having shot a message attached to an arrow into the English camp, summoning the enemy to surrender, an answer was shouted back acknow

ledging receipt of "a letter from the harlot of the Armagnacs." Joan burst into tears on hearing these brutal words, but when she had once more seen her visions and heard her voices, she was comforted; and in the subsequent encounter with the enemy, she had a personal insult to avenge as well as her divine mission to fulfil.

Indeed, the erotic and religious manifestation of the saints and mystics make a curious chapter in the study of the emotions and in the history of pathology.





Chapter XXXIII.

SPECIAL LOVE SIGNALS.

The following are the love signals commonly known among Americans:—

Parasol Flirtations

Carrying it elevated in left hand...Desiring acquaintance

Carrying it elevated in right hand...You are too willing

Carrying it closed in left hand...Meet on the first crossing

Carrying it closed in right hand by the side Follow me

Carrying it in front of you No more at present

Carrying it over the right shoulder You can speak to me

Carrying it over the left shoulder You are too cruel

Closing it up I wish to speak to you, love
Dropping it...I love you

End of tip to lips ..Do you love me ?

Folding it up...Get rid of your company

Letting it rest on the right cheek Yes.

Letting it rest on the left cheek.. No.

Striking it on the hand...I am very much displeased.

Swinging it to and fro by the handle, on left side...I am engaged.

Swinging it to and fro by the handle on right side...I am married.

Tapping ,the chin gently...I am in love with another.

Twirling it around...Be careful we are watched.

Using it as fan...Introduce me to your company.

With handle to lips...Kiss me.

Fan Flirtations.

Carrying in right hand...You are too willing.

Carrying in right hand, in front of face ..Follow me.

Carrying in ,left hand...Desirous of an acquaintance.

Closing it...I wish to speak with you.

Drawing across the forehead...We are watched.



Drawing across the cheek...I love you.
 Drawing across the eyes...I am sorry.
 Drawing through the hand...I hate you.
 Dropping...We will be friends.
 Fanning fast...I am engaged.
 Fanning slow...I am married.
 Letting it rest on right cheek...Yes.
 Letting it rest on left cheek...No.
 Opening and shutting...You are cruel.
 Opening wide...Wait for me.
 Shutting...I am changed.
 Placing it on the right ear...You are changed.
 Twirling in left hand...I wish to get rid of you.
 Twirling hand...I love another.
 With handle to lips Kiss me.

Glove Flirtations.

Biting the lips...I wish to be rid of you very soon.

Clenching them, rolled up, in right hand...No.

Drawing half-way on left hand...Indifference.

Dropping both of them...I love.

Dropping one of them...Yes.

Folding up carefully...Get rid of your company.

Holding with tips downward...I wish to be acquainted.

Holding them loose on the right hand...Be contented.

Holding them loose in the left hand...I am satisfied.

Left hand with the naked thumb exposed...Do you love me?....

Putting them away...I am vexed.

Right hand with the naked thumb exposed...Kiss me.

Smoothing them out gently...I wish I were with you

Striking them over the shoulder...Follow me.

Tapping the chin...I love another.

Toeing them up gently...I am engaged.

Turning them inside out...I hate you.

Twirling around the fingers. Be careful, we are watched.

Using them as a fan...Introduce me to your company.

Handkerchief Flirtations.

Drawing it across the lips...Desiring an acquaintance.

Drawing it across the cheek...I love you.

Drawing it across the forehead...Look, we are watched.

Drawing it across the eyes...I am sorry.

Drawing it through the hands...I hate you.

Dropping...We will be friends.

Folding it...I wish to speak with you.

Letting it rest on the right cheek...Yes.

Letting it rest on the left cheek...No.

Letting it remain on the eyes...You are so cruel.

Opposite corners in both hands. Do wait for me.

Over the shoulders...Follow me.

Placing it over the right ear...How you have changed!

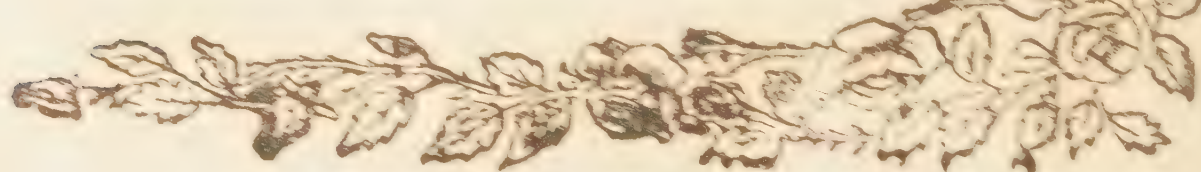
Putting it in the pocket...No more love at present.

Taking it by the centre...You are far too willing.

Twisting it in the left hand...I wish to be rid of you.

Twisting it in the right hand...I love another.

Twirling in both hands...Indifference.



Winding it around the forefinger...I am engaged.
Winding it around the third finger...I am married.

Dining-Table Signalling.

1. Drawing napkin or handkerchief through the hand...I desire to converse (by signa) with you.
2. Unfolding and holding it by corners...Is it agreeable ?
3. Praying with fork, and holding forefinger of left hand to left ear...I have something to tell you privately.
4. Holding up knife and fork in each hand... When can I see you ?
5. Laying knife and fork together on the left side of a plate...After the meal (This signal will suffice for query or answer).
6. Clenched right hand on table...To night.
7. Napkin or handkerchief held with three fingers...Yes.
8. Held with two fingers showing—No.
9. Holding napkin to chin with forefinger I love you.
10. Standing the knife and fork thus V . Can I meet you ?
11. Laying knife and fork thus X...I am angry, or displeased.
12. Balancing fork on edge of cup...Are you engaged to-night ?
13. Folding napkin triangularly (laying it down) ..Have you been out since last meal ?
14. Drawing knife through prongs of fork...I shall remain at home to-night
15. Striking fork with knife...I shall go out.
16. Balancing fork on knife...Meet me (or if by gentleman). Can I meet you ?

17. Placing knife over the glass.. Will you be alone?

18. Balancing spoon on edge of cup...I have an engagement.

19. Stirring the spoon in cup slowly...Will you be late?

20. Holding the spoon over cup and gazing meditatively on it We are suspected or were discovered.

21. Slapping the ear as if brushing away a fly .I do not understand.

Window Signalling.

1. Open right hand held to side of face...I greet you.

2. Forefinger of left hand on chin...I desire an acquaintance.

3. Forefinger of right hand on chin...Favourable.

4. Three fingers of right hand moved up and down...Yes.

5. Two fingers of right and left hand moved up and down...No.

6. Open hand on forehead...I am stranger.

7. Palm outward with back to the forehead... Will you receive my visit?

8. Clenched left hand held to ear...Impossible.

9. Kissing fingers of left hand...I love you.

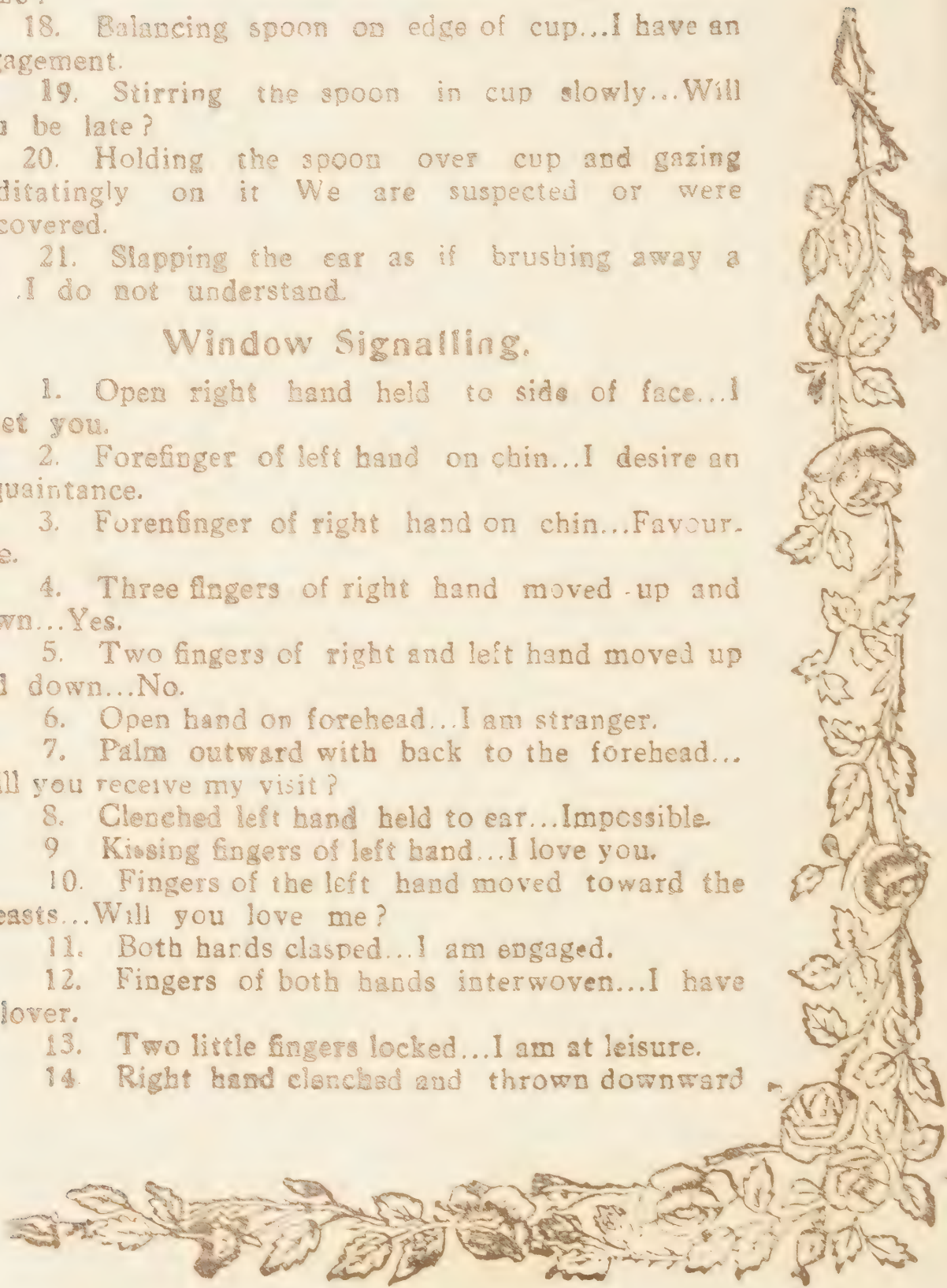
10. Fingers of the left hand moved toward the breasts...Will you love me?

11. Both hands clasped...I am engaged.

12. Fingers of both hands interwoven...I have a lover.

13. Two little fingers locked...I am at leisure.

14. Right hand clenched and thrown downward



...I am impatient.

15. Closed hand to the eye as a telescope...I would see you.

16. Slapping breast with left hand...When?

17. Two forefingers and thumb of right hand pointing downward...Write to me.

18. Passing forefinger of right hand over palm of left...I have written. (Note--The signals 4 and 5 will serve as answers as "received" or "not received").

19. Arms folded across breast...Can I be with thee?

20. Forefinger of the left hand on forehead...I am sad or dissatisfied.

21. Both hands open with palms extended...I am pleased, or happy.

22. Forefinger of right hand over mouth...Warning to cease signalling.

23. Forefinger of the left hand on the side of nose...You can't fool me.

24. Forefinger of right hand waved towards face...Come and see me in silence.

25. Thumb and forefinger held outward, forming a circle, thus, O. I have none to love or I have no lovers.

26. Little fingers of left hand held up...I am single.

27. Two little fingers meeting at the point...I am a widow, (Same signal for widower).

28. Holding hand over the ears...Don't speak to me.

29. Left hand clenched as a fist...To night.

30. Both hands closed as fist, and held together...To-morrow.



Chapter XXXIV.

CONGRESS BETWEEN WOMEN AND ANIMALS.

If the sex urge of a girl of youth is not properly satisfied, she often takes to evil habits.

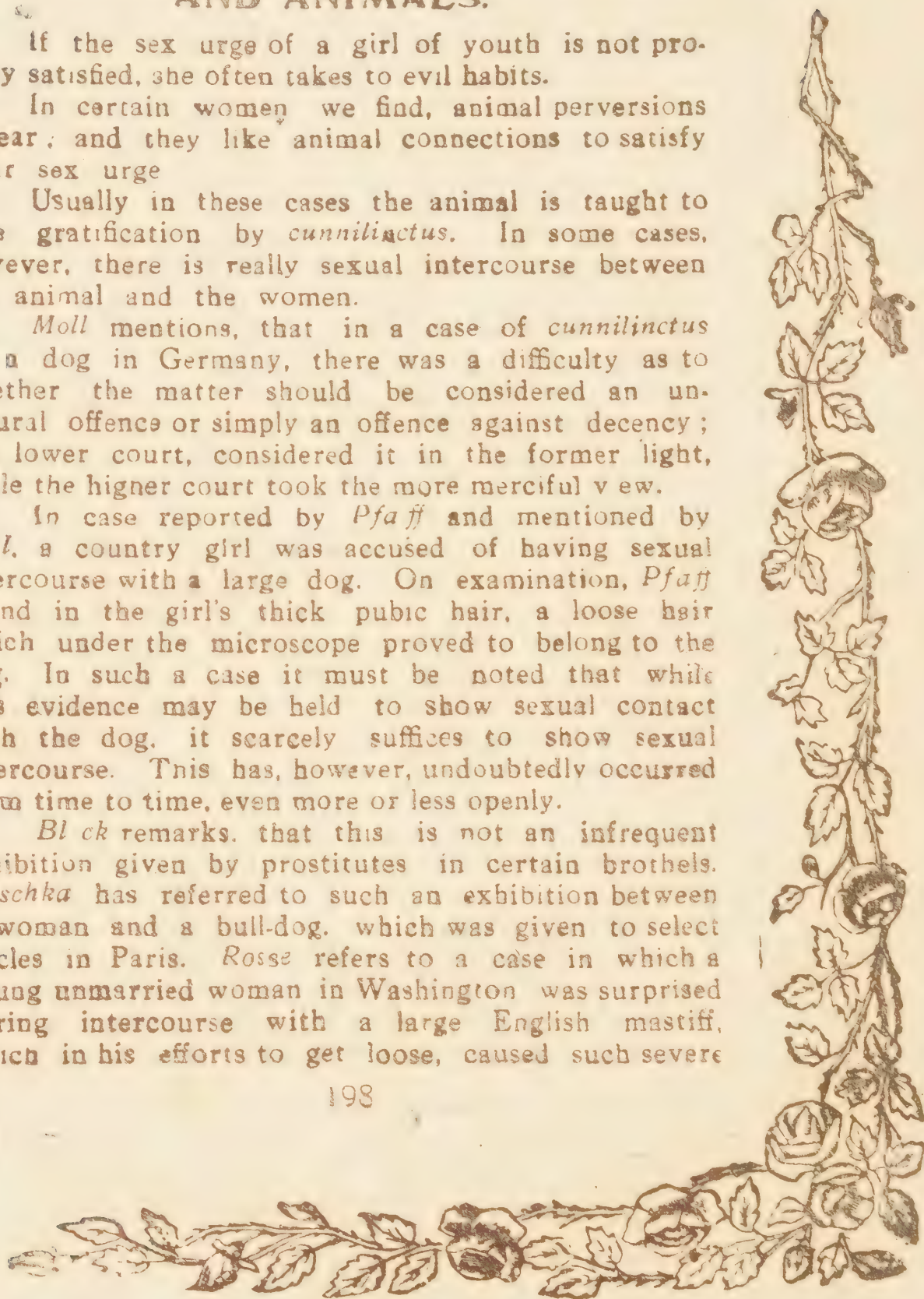
In certain women we find, animal perversions appear; and they like animal connections to satisfy their sex urge.

Usually in these cases the animal is taught to give gratification by *cunniliactus*. In some cases, however, there is really sexual intercourse between the animal and the women.

Moll mentions, that in a case of *cunnilinctus* by a dog in Germany, there was a difficulty as to whether the matter should be considered an unnatural offence or simply an offence against decency; the lower court, considered it in the former light, while the higher court took the more merciful view.

In case reported by *Pfaff* and mentioned by *Moll*, a country girl was accused of having sexual intercourse with a large dog. On examination, *Pfaff* found in the girl's thick pubic hair, a loose hair which under the microscope proved to belong to the dog. In such a case it must be noted that while this evidence may be held to show sexual contact with the dog, it scarcely suffices to show sexual intercourse. This has, however, undoubtedly occurred from time to time, even more or less openly.

Black remarks, that this is not an infrequent exhibition given by prostitutes in certain brothels. *Maschka* has referred to such an exhibition between a woman and a bull-dog, which was given to select circles in Paris. *Rosse* refers to a case in which a young unmarried woman in Washington was surprised during intercourse with a large English mastiff, which in his efforts to get loose, caused such severe



injuries that the woman died from hæmorrhage in about an hour. Rosse also mentions, that some years ago a performance of this kind between a prostitute and a Newfoundland dog could be witnessed in San Francisco by paying a small sum; the women declared, that a woman who had once copulated with a dog would ever afterwards prefer this animal to man: Rosse adds, that he was acquainted with a similar performance between a woman and a donkey.

In *Missouri* case, a smart, pretty, well-educated country girl was found with a profuse offensive vaginal discharge which had been present for about a week coming on suddenly. After washing the external genitals and opening the labia three rents were discovered, one through the fourchette and two through the left nymphae. The vagina was excessively congested and covered with points, bleeding on the slightest irritation. The patient confessed that one day while playing with the genitals of a large dog, she became excited and thought she would have slight coitus. After the dog had made an entrance she was unable to free herself from him, as he clasped her so firmly with his forelegs. The penis of the dog became so swollen, that he could not free himself although for more than an hour he made persistent effort, to do so.

Women are known to have had intercourse with various other animals, occasionally or habitually, in various parts of the world. Monkeys have been mentioned in this connection

Near the Amazon, a traveller saw an enormous Coeti monkey belonging to an American woman and tried to purchase it; though he offered a large sum, the woman only laughed. "Your efforts are useless.

*Irving Rosse's "Sexual Hypochondriasis and Perversion of the Genesis Instinct," *Virginia Medical Monthly*, October, 1892, p 379

**Medical Standard*, June 1903, P. 134.



remarked an other American in the same cabin, "he is her husband."

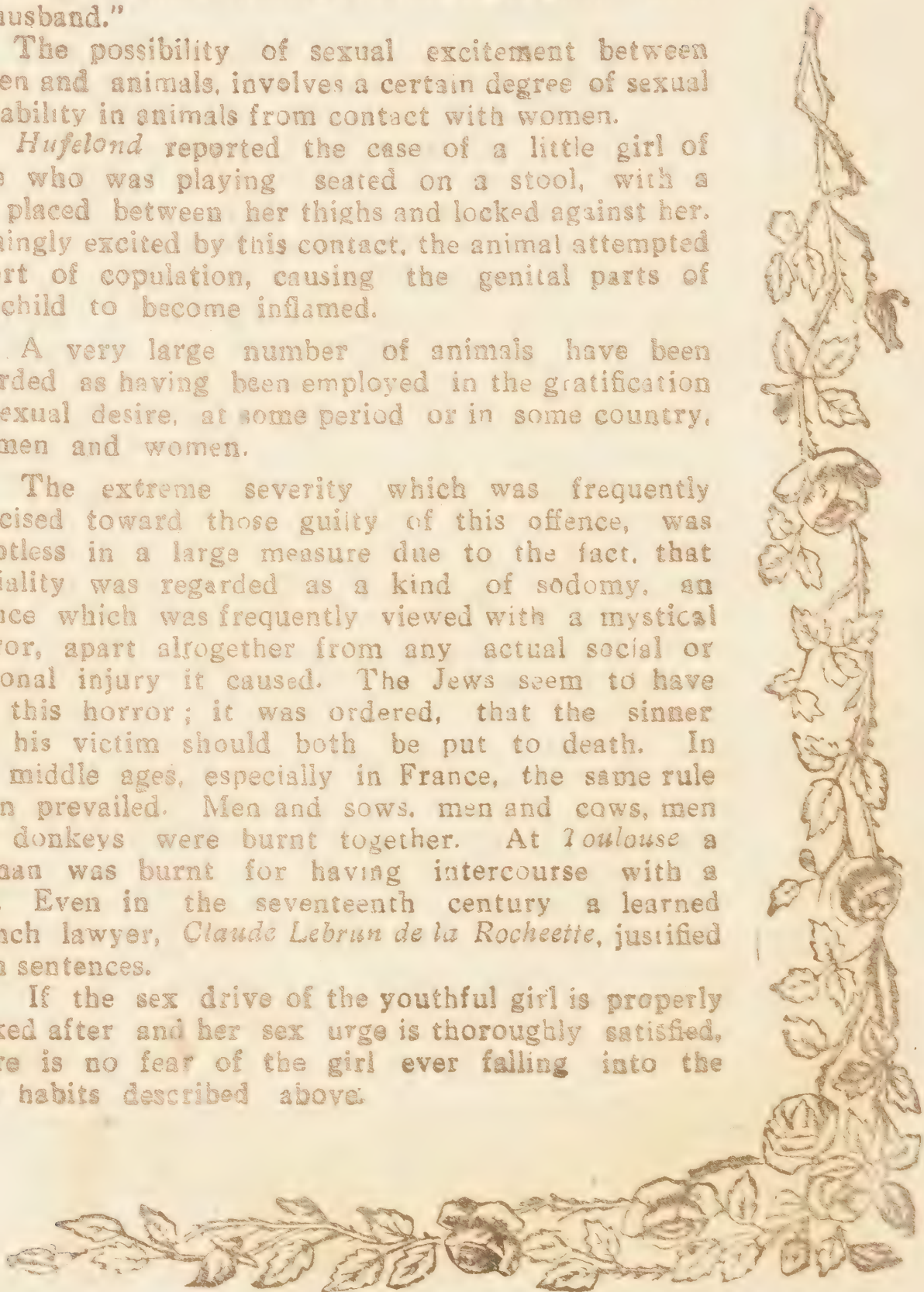
The possibility of sexual excitement between women and animals, involves a certain degree of sexual excitability in animals from contact with women.

Hufelond reported the case of a little girl of three who was playing seated on a stool, with a dog placed between her thighs and locked against her. Seemingly excited by this contact, the animal attempted a sort of copulation, causing the genital parts of the child to become inflamed.

A very large number of animals have been recorded as having been employed in the gratification of sexual desire, at some period or in some country, by men and women.

The extreme severity which was frequently exercised toward those guilty of this offence, was doubtless in a large measure due to the fact, that bestiality was regarded as a kind of sodomy, an offence which was frequently viewed with a mystical horror, apart altogether from any actual social or personal injury it caused. The Jews seem to have felt this horror; it was ordered, that the sinner and his victim should both be put to death. In the middle ages, especially in France, the same rule often prevailed. Men and sows, men and cows, men and donkeys were burnt together. At Toulouse a woman was burnt for having intercourse with a dog. Even in the seventeenth century a learned French lawyer, *Claude Lebrun de la Rocheette*, justified such sentences.

If the sex drive of the youthful girl is properly looked after and her sex urge is thoroughly satisfied, there is no fear of the girl ever falling into the evil habits described above.





Chapter XXXV

SECRET INSTRUCTIONS

Union.

Vatsyayana, the ancient Hindu writer on Love and Sex says;—

"At the first meeting of a husband and wife the husband should manage the situation very carefully; for Vatsyayana says, that if he properly wins over his bride through love and kindness on the first night, he wins her love for the whole life and enjoys life-long honeymoon. The newly married girl is nearly always very bashful; and the proper way to obtain her consent for sexual union, is through kind words and showering warm kisses upon her.

He should then seat her on his left side, and gently embrace her with right arm. They should then carry on an amusing conversation on various subjects and may also talk of things about love and sexual union.

"At last, when the bride is overcome with love and desire, the husband should gently take her to the bed already placed in the room covered over with a thousand roses and other sweet-smelling flowers, scents and perfumes. The husband should lie on the right side and the bride to his left.

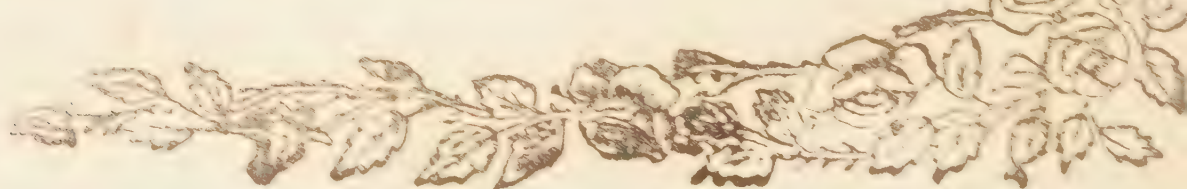


"While the woman is lying on the bed, and is as it were, obstructed by his conversation, he should try to loosen the knot of her undergarment, and when she begins to dispute with him, he should overwhelm her with kisses. The husband should, then, touch her with the hands in various places and gently handle the various parts of her body. He should then busy himself hotly in kissing the various parts of the body. Then he should place his hands between her thighs, which she would probably keep close together.

"He should then slowly loosen the knot of the garment of his young bride and uncover the lower parts of her body, all the time kissing her cheeks, lips, forehead, eyes, throat, head and shoulders. He should also rub her fair bosom and then kiss it with his lips. On such acts of love continued by the husband for a long time, the whole body of the bride will relax, and she will give herself up to the bridegroom to be used in any way he likes. Her *yoni* at this time, will become quite wet with a slippery fluid (known as *precoital fluid*) which is a sure sign that the woman is ready for the sexual union."

Vatsyayana is of opinion, that a knowledge of this kind is of vital importance for the young man, for he has known of numberless ignorant young men in whom the proper way of union never took place, although they were married for years.

He believes, that all youngmen who are about to be married should be taught this science in all its details. There is a verse on this subject :



"A physician without a knowledge of herbs is as worthless as an accountant without a knowledge of figures, or a married man without a knowledge of Kama Sutra."

Vatsyayana divides the Sexual Act into many stages.

The First Stage—Right Position.

The best position for the sexual act is, for the woman to lie on her back on the floor. If on the bed, the middle portion of her body should not be at lower level than the rest. Vatsyayana advises her to place a small pillow under her buttocks. For an easy union of the sexual organs, it is very necessary for the woman to keep her legs wide apart as far as she can. The husband should come in a sitting posture resting on his knees, and cause the union of the organs. After this is done, he should come over, and above his wife resting on his knees and elbows, throwing no weight on the wife. In return the wife should pass her arms around his back, or, catching hold of his buttocks, may direct his and her movements according to her needs.

Among monkeys, it is stated, congress is sometimes performed when the female is on all fours; at other times, the male brings the female between his thighs when he is sitting, holding her with his forepaws *from* informed Lawrence that the male

*Now rubber ring cushions are available in the market for this purpose

†A summary of the methods of congress practised by the various animals will be found in the article "Copulation," by H de Vaugany in Richet's "Dictionnaire de Physiologie," Vol. IV.

sometimes supported his feet on the female's calves. (Sir Lawrence, *Lecture on Physiology* 1823, p. 186).

The anterior position in coitus, with the female partner lying supine, is so widespread throughout the world, that it may fairly be termed the most typically human attitude in sexual congress. It is found represented in Egyptian graves at Benihassan, belonging to the Twelfth Dynasty: It is regarded by Mohammedans as the normal position, although other positions are permitted by the Prophet: "Your wives are your tillage: go in unto your tillage in what manner soever you will." It is that adopted in Malacca, it appears, from Peruvian antiquities, to have been the position generally, though not exclusively, adopted in ancient Peru, it is found in many parts of Africa, and seems also to have been the most usual position among the American-aborigines.

Various modifications of this position are, however, found. Thus, in some parts of the world, as among the Suahelis in Zanzibar, the male partner adopts the supine position. In Loango, coitus is performed lying on the side. Sometimes as on the west coast of Africa, the woman is supine and the man more or less erect; or, as among the Queenslanders (as described by Roth), the woman is supine and the man squats on his heels with her thighs clasping his flanks, while he raises her buttocks with his hands.

The position of coitus in which the man is supine, is without doubt, a natural and frequent variation of the specifically human obverse method of coitus. It was evidently familiar to the Romans. Ovid mentions it, recommending it to little women.



and saying that Andromache was too tall to practise it with Hector

Aristophanes refers to it, and there are Greek epigrams in which women boast of their skill in riding their lovers. It has sometimes been viewed with a certain disfavour, because it seems to confer a superiority on the woman. "Cursed be he" according to a Mohammedan saying, "who maketh woman heaven and man earth"

There are so many other positions as well; for instance, the quadrupedal method of coitus, i. e., the position which prevails among quadrupeds. "In this form, the woman, kneeling on the ground or couch, bends forward and the man approaches from behind. This position was fairly common among the early Romans and, even in these days, is practised by certain primitive races in whom the vulva is often placed somewhat posteriorly. This position deserves a trial, as it is liked by many women on account of the fact, that the clitoris is more easily excited by coitus from behind than from in front."

Dr. Havelock Ellis says about this position as follows:—

"Of special interest, is the wide prevalence of an attitude in coitus recalling that which prevails among quadrupeds: The frequency with which on the walls of Pompeii, coitus is represented with the woman bending forward and her partner approaching her posteriorly has led to the belief, that this attitude was formerly very common in Southern Italy.

However, that may be, it is certainly normal at the present day among various more or less



primitive people, in whom the vulva is often placed somewhat posteriorly. It is thus among the Sudanese, as also in an altogether different part of the world among the Eskimoes.

The New Caledonians, according to Foley, cohabit in the quadrupedal manner, and so also the Papuans of New Guinea. The same custom is also found in Australia, where, however, other postures are also adopted. In Europe, the quadrupedal posture would seem to prevail among some of the South Slaves.

This method of coitus was recommended by Lucretius (lib. iv.) and also advised by Paulus Aeginetus as favourable to conception: "It seems to be a position that is not infrequently agreeable to women, because of the comparatively lack of adjustment of the feminine organs to the obverse position."

It is noteworthy, that in the days of witchcraft hysterical women constantly believed that they had intercourse with the Devil in his manner.

This circumstance, indeed, probably sided in the very marked disfavour in which *coitus posteriori* fell the decay of classic as *mos diabolicus*, and mistakenly supposed that it produced abortion.

The theologians, needless to say, were opposed to the *mos diabolicus*, and already in the Anglo-Saxon Penitential of Theodore, at the end of the seventh century, 40 days' penance is prescribed for this method of coitus.

The other most usual variation from the normal method of coitus as already hinted above, is the inverse position in which the man lies on his back and





the woman adapts herself to her needs. The Mohammedan theologians are generally opposed to this superior position of the female, because they regard the physical subjection of the male as symbolic of a moral subjection.

But there is no doubt, that the woman who finds little or no satisfaction in the normal position, can secure it in this position. It is also recommended to those whose wives are too small.

Dr. Marie Stopes in *her Chapter on Children*, when describing coitus during pregnancy, says :

"I should add, that the ordinary position of union is not sustainable (or suitable) indeed, may be most harmful—to a woman during this time, but she and her husband can easily so intertwine themselves, that the weight of both is lying upon the bed or the pillows, and so, no pressure falls upon the woman."

Tolstoy strongly condemned any sex—contact while the wife was pregnant or nursing, and blamed the husband who "puts upon her the unbearable burden of being at one and the same time both a mistress, and an exhausted mother.

Dr Marie Stopes writing in her book "Married Love" says :—

"Men and women looking into each other's eyes kissing tenderly on the mouth, with their arms round each other, meet face to face. And that position is symbolic of the coming together of the two who meet gladly.

"It seems incredible that to-day, an educated man



should be found who...apparently on theological grounds refuses to countenance any other position. Yet one wife told me, that she was crushed and nearly suffocated by her husband, so that it took her hours to recover after each union, but that "on principle" he refused to attempt any other position than the one he chose to consider normal although he was ignorant of so obvious a requirement as that, he should support his weight on his elbows.....

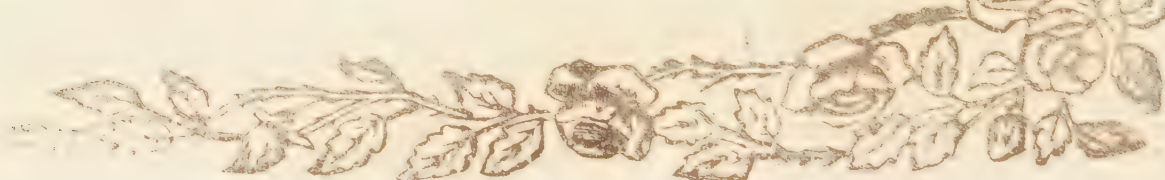
"It happens, therefore that the position which suits most people is unsatisfactory for other. Some for instance can benefit by union only when both are lying on their sides. Though medically this is generally considered unfavourable for or prohibitive of conception, yet I know, women who have had several children and whose husbands always used this position.

"Many a man who fails to rouse full sex-feeling in his wife during union and who finds her crushed and weary after it, would gain immensely himself and give to her both health and happiness, were he to lie on his side by her and, as though carrying her in his arms, to embrace her thus.

"In this matter every couple should find out for themselves which of the many possible positions best suit them both."

The Second Stage—Friction

When two organs of both husband and the wife get ready as explained above, the husband should rub the glans on the yoni or vaginal orifice in a circular motion. This is a very important part of the whole



process, as it considerably excites the passion of the wife and thus prepares her for the sexual act.

By so doing, the woman will soon begin to emit her semen which would render the vaginal passage soft and slippery for any penetration.

The Third Stage—Penetration

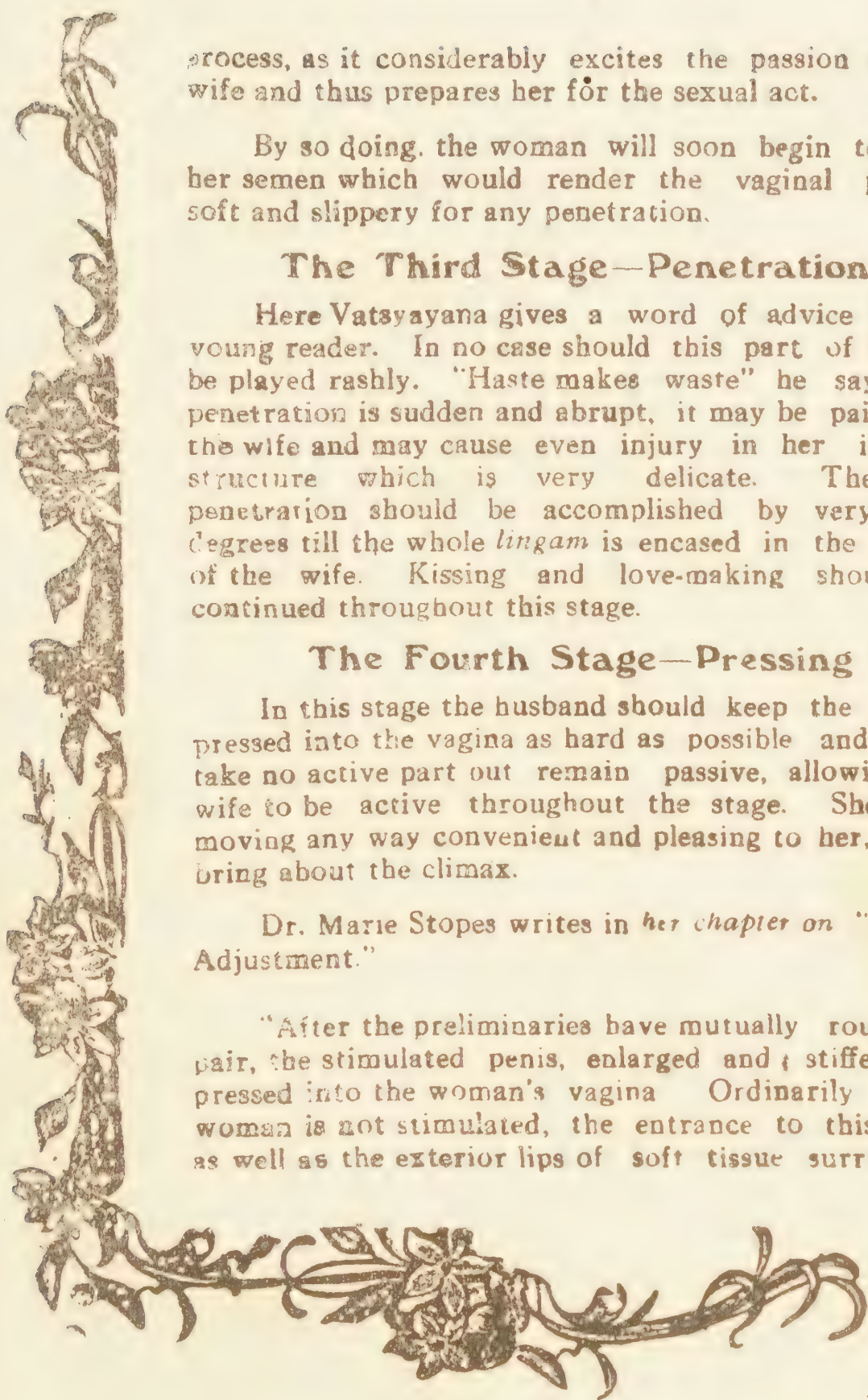
Here Vatsyayana gives a word of advice to the young reader. In no case should this part of the act be played rashly. "Haste makes waste" he says. If penetration is sudden and abrupt, it may be painful to the wife and may cause even injury in her internal structure which is very delicate. Therefore, penetration should be accomplished by very slow degrees till the whole *lingam* is encased in the vagina of the wife. Kissing and love-making should be continued throughout this stage.

The Fourth Stage—Pressing

In this stage the husband should keep the *lingam* pressed into the vagina as hard as possible and should take no active part but remain passive, allowing the wife to be active throughout the stage. She, thus moving any way convenient and pleasing to her, should bring about the climax.

Dr. Marie Stopes writes in her chapter on "Mutual Adjustment."

"After the preliminaries have mutually roused the pair, the stimulated penis, enlarged and stiffened, is pressed into the woman's vagina. Ordinarily when a woman is not stimulated, the entrance to this canal, as well as the exterior lips of soft tissue surrounding



it, are drier and rather crinkled, and the vaginal opening is smaller than the man's distended penis.

But when the woman is what is physiologically called, tumescent (that is, when she is ready for union and has been profoundly stirred) local parts are flushed by the internal blood supply and to some extent are turgid like those of the man, while a secretion of of mucous lubricates the opening of the vagina.

The Fifth Stage—Movement

If this stage the husband should take a part of the organ out of the vagina and sending it back to its original position with some force.

If this movement gives pain to the wife, it should be attributed to either of the following causes :—

(a) The match between the husband and the wife is not of an equal kind.

(b) A suitable position for the sexual union has not been adopted by the husband and wife.

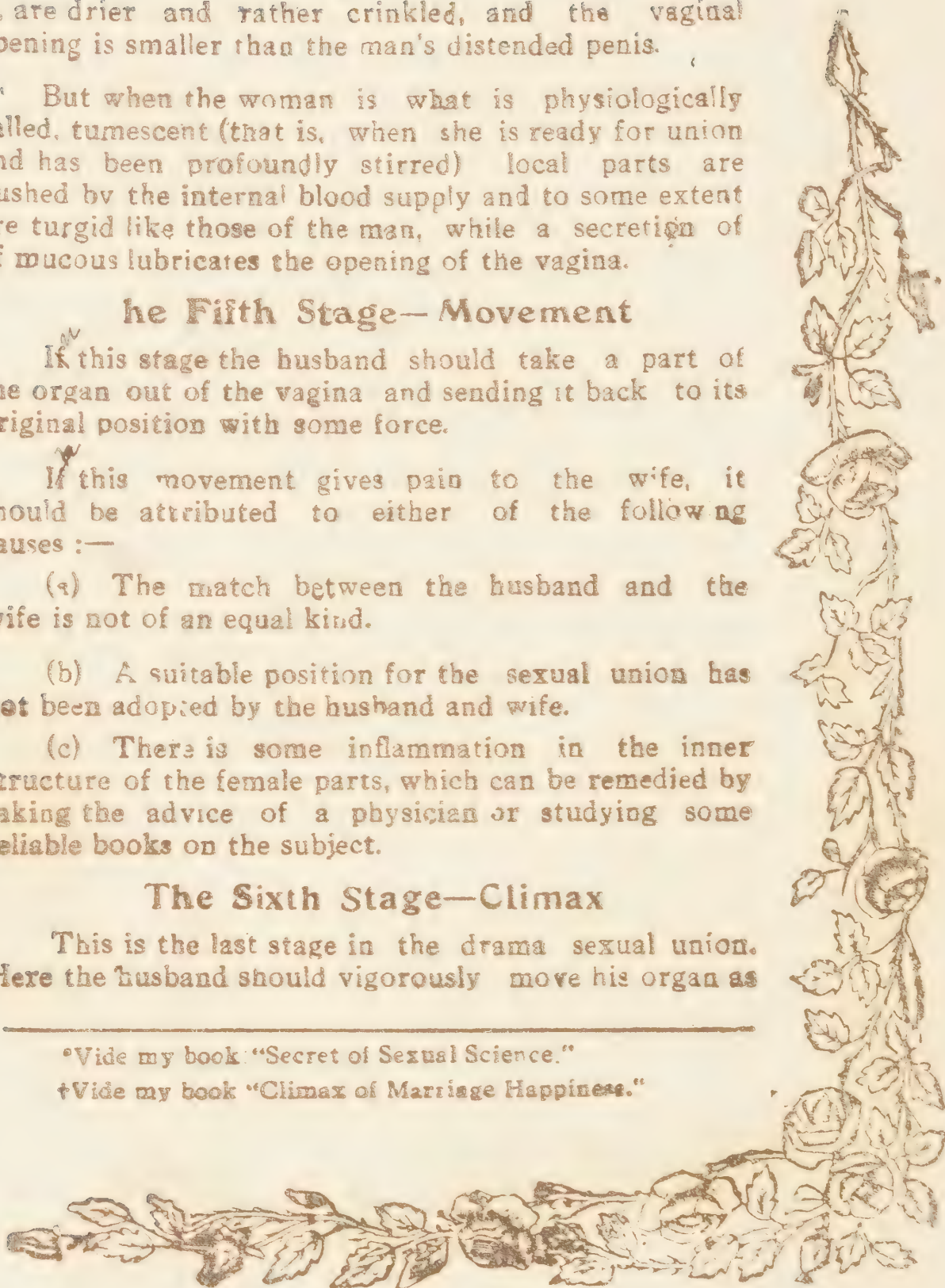
(c) There is some inflammation in the inner structure of the female parts, which can be remedied by taking the advice of a physician or studying some reliable books on the subject.

The Sixth Stage—Climax

This is the last stage in the drama sexual union. Here the husband should vigorously move his organ as

*Vide my book "Secret of Sexual Science."

†Vide my book "Climax of Marriage Happiness."



explained in the last stage. He should do so on by when he finds that his wife is just nearing her climax. Vatsyayana in this stage gives a very important warning—that, during the movement, the whole length of the organ should not be taken out of the vagina at each stroke, but only a part of it.

Vatsyayana believes that after both the husband and wife are discharged, the husband should not take his organ out of hers, but should keep it pressed hard therein so long as it maintains its stiffness, as it pleases her greatly. The Hindu sage is of opinion that the man who does so, subjugates his wife.

The Signs to Know the Satisfaction of the Wife

She moves vigorously, clasps the body of her husband tightly and then relaxes all of a sudden. She closes her eyes; she puts aside all bashfulness, and shows increased willingness in handling the organs of the husbands.

The Signs of Dissatisfaction of the Wife

She shakes her head, she does not let the man get up, feels dejected, bites the man, kicks him and wishes him to go on moving after he has finished. In such cases, the husband should rub the *yoni* of the wife with his hand and fingers for sometimes which would greatly relieve her of her tension.

A Note of Warning

There are so many positions in which sexual intercourse can be performed; for instance, position at par, full standing position, half standing, half-lying.



semi-atmosphere and many others as explained and described by various writers in their books.

But I strongly advise my readers not to adopt any such positions, except those already recommended as they are very tiring and do not afford much pleasure to either party; moreover, the man who resorts to such postures, suffers from palpitation of the heart, paralysis, trembling of hands and legs, and other disorders of very serious nature.

Vatsyayana is also of opinion when he says

"Departure from the track beaten by others is always attended by risk and danger"

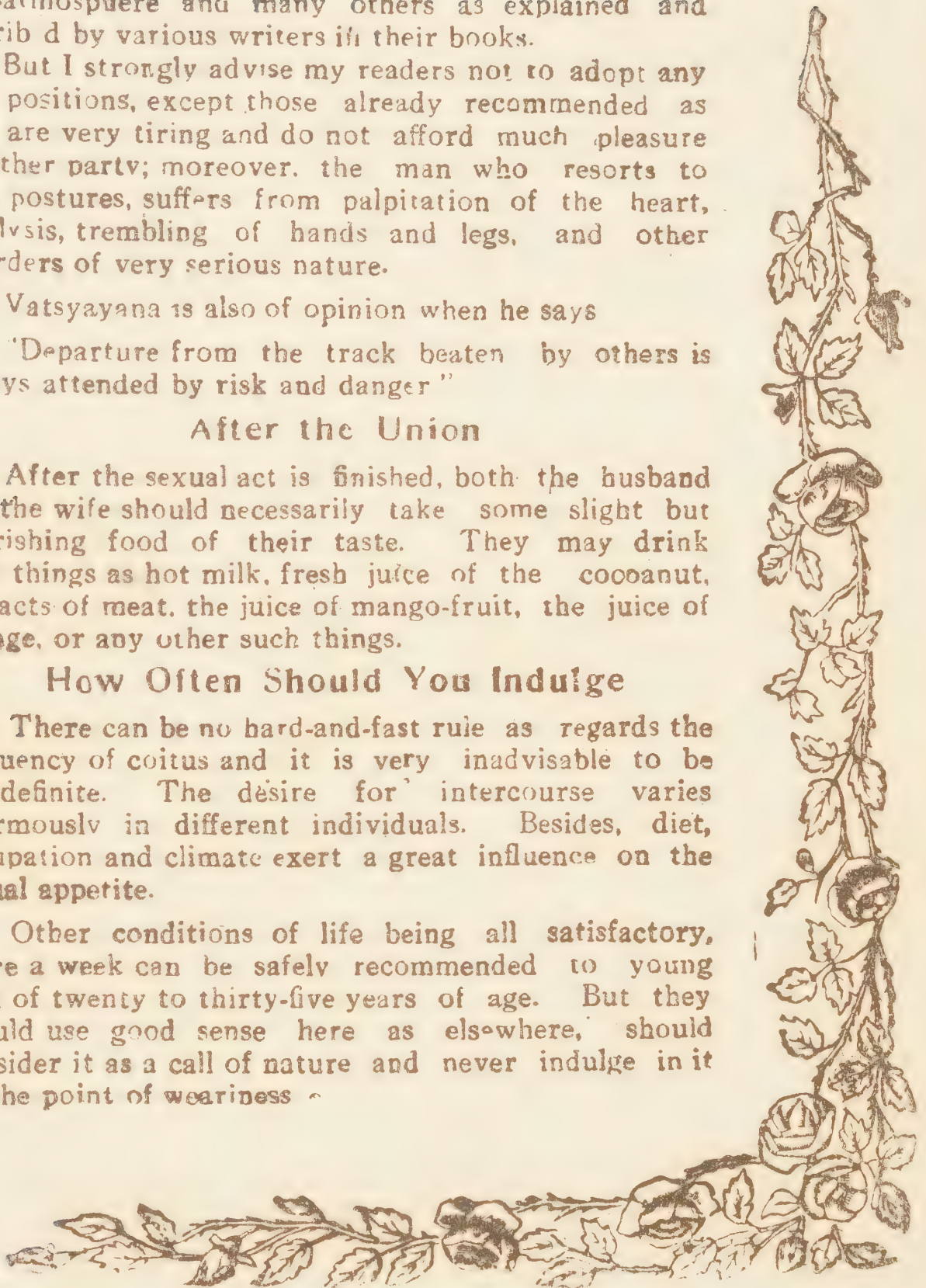
After the Union

After the sexual act is finished, both the husband and the wife should necessarily take some slight but nourishing food of their taste. They may drink such things as hot milk, fresh juice of the cocoanut, extracts of meat, the juice of mango-fruit, the juice of orange, or any other such things.

How Often Should You Indulge

There can be no hard-and-fast rule as regards the frequency of coitus and it is very inadvisable to be too definite. The desire for intercourse varies enormously in different individuals. Besides, diet, occupation and climate exert a great influence on the sexual appetite.

Other conditions of life being all satisfactory, twice a week can be safely recommended to young men of twenty to thirty-five years of age. But they should use good sense here as elsewhere, should consider it as a call of nature and never indulge in it to the point of weariness.



Dr. Marie Stopes says :—

"The Reformer, Luther, who was a practical man, laid down the average rule of *two or three connexions a week* in marriage, at the time of highest sexual power. I may say, that my numerous observations as a physician have generally confirmed this rule ; which seems to me to conform very well to the normal state to which *man* has become gradually adapted during thousands of years."

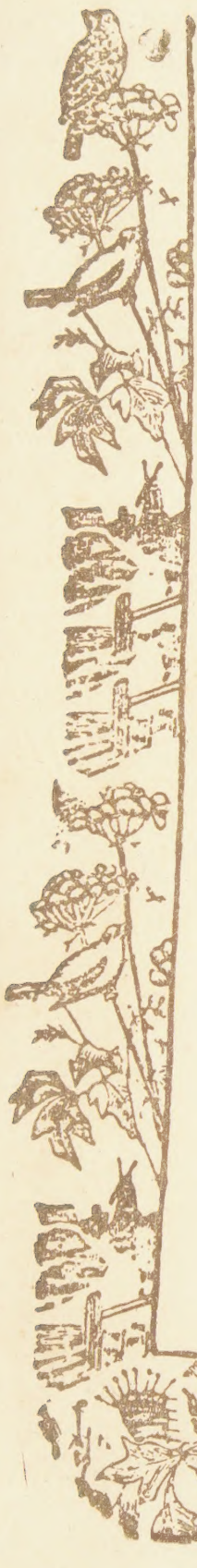
She further says, "Expressed in general terms (which, of course, will not fit every body) my view may be formulated thus: The mutually best regulation of intercourse in marriage, is to have three or four days of repeated unions followed by about ten days without any unions at all, unless some strong external stimulus has stirred a mutual desire.

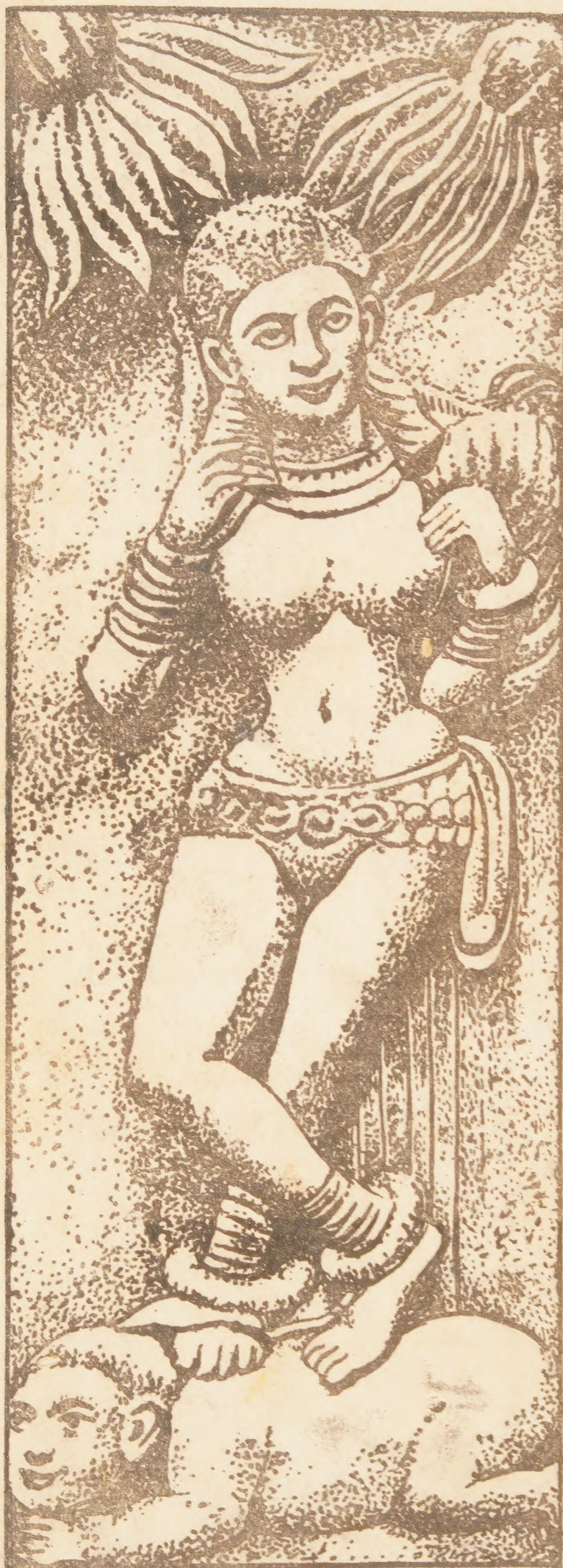
There may be additional special occasions when there springs up a mutual longing to unite. These will generally depend on some event in the lovers' life, which stirs the emotions some memory of past passion, such as an anniversary of their wedding ; or perhaps it will be due to a novel, poem or picture which moves them deeply."

But the variations in the sex needs and the sex ideas of people of different health are immense.

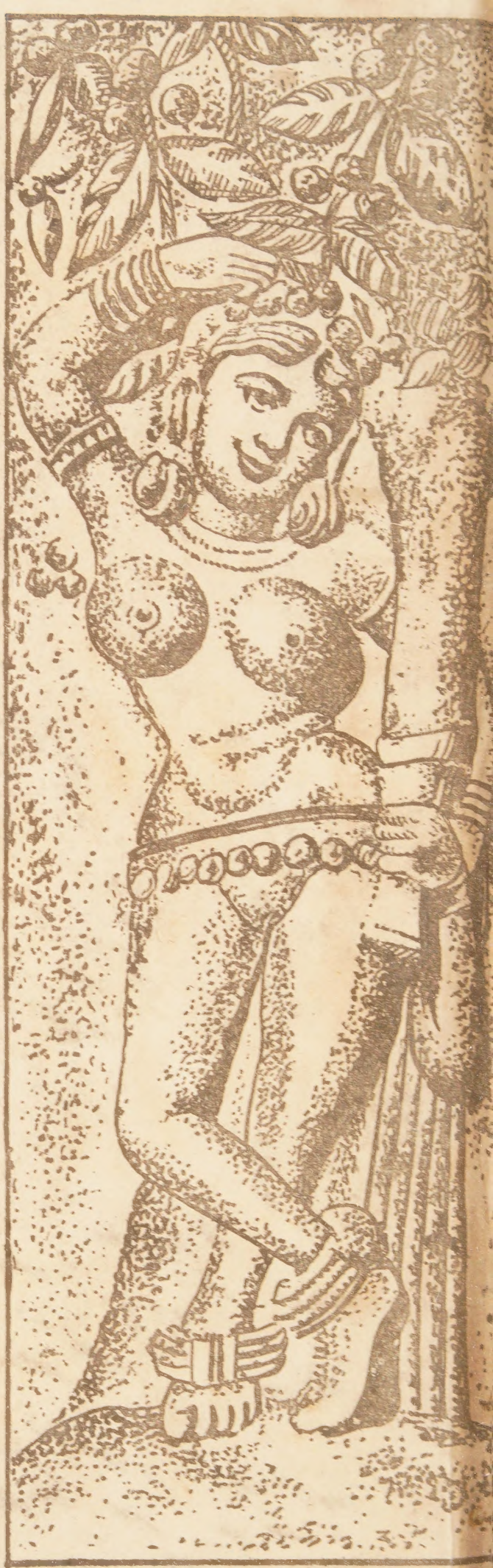
Ellis states, that the Queen of Aragon ordained that six times a day was the proper rule in legitimate marriage ! So abnormally sexed a woman would to-day probably succeed in killing by exhaustion a succession of husbands, for the men who could match such a desire are rare.

—: FINIS :—





A Woman in a Playful Mood.
Provincial Musuem, Lucknow.



A Girl Displaying A Sword Dance
Provincial Musuem, Lucknow.



A Girl Under Asoka Tree.
Provincial Musuem, Lucknow.



A Girl Standing with a Support
of a Tree. Calcutta Musuem

